

TEN
SERMONS
PREACHED *in form*

- For*
I. *Ad Clerum*. 3.
II. *Ad Magistratum*. 3.
III. *Ad Populum*. 4.

BY
ROBERT SAVNDERSON
Bachellor in Diuinitie, sometimes
Fellow of *Lincolne* Colledge
in *Oxford*.

I. COR. 3. 8.
He that planteth, and he that watereth are one.



LONDON,
Printed for R. DAWLMAN, at the signe of the Bible
in Fleet-street neere the great Conduit. 1627.

TEN
SERMONS

PREACHED

ROBERT SAVINDBERSON

Bachelor in Divinity, sometimes
Fellow of Trinity College

1704

1. Cor. 8.
If that plagues and be that which we are



LONDON:
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THREE SERMONS,

AD CLERVM:

PREACHED AT
THREE SEVERALL
VISITATIONS AT

*Boston, in the Diocesse and
County of Lincolne.*

The Third now first published,

By ROBERT SAVNDERSON, Batchel-
ler in Diuinity, and sometimes Fellow
of *Lincolne Colledge in
Oxford.*

ROM. 14. 19.

*Let vs follow after the things which make for peace;
and things wherewith one may edifie another.*

LONDON,
Printed by R.T. for R. Dawlman, at the Signe of the
Bible nere the great Conduit in Fleet-
streete. 1627.

SERMONS THREE

AND CLEVERLY

PREACHED AT
THREE SEVERAL

VISITATIONS AT

Boston, in the Diocese and

County of Lincoln.

The Third now first published,

By ROBERT SAVANDERSON, Bachelor
in Divinity, and sometimes Fellow
of Lincoln College in
Oxford.

R O M . 14 . 12 .

Let us follow after the things which make for peace;
and things where with one may edify another.

Printed by R. T. for K. DAWKINS, at the Sign of the
Bible near the great Conduit in Fleet.
LONDON,
1627.



THE EPISTLE

TO THE RIGHT
REVEREND FATHER

in God, GEORGE, Lord Bi-
shop of London, my singular
good Lord.

My good LORD :

Had euer thought, the interest of
but an ordinary *friend*, might
haue drawne me to that, whereto
the despight of a right bitter foe
should not haue driuen me : till the Fate of
these Sermons hath taught me my selfe bet-
ter, and now giuen me at once a sight both
of my *Errour* and *Infirmities*. The improbitie
of some good friends, I had out-stood, who
with all their vexation could neuer preuaile
vpon me for the publishing of but the for-

THE EPISTLE

mer of them: when loe, at length the rest-
 lesse importunity of hard censures, hath
 wrung both it, and the fellow of it out of
 my hands. So much haue we a stronger sense
 of our owne wrongs, than of our friends re-
 quests: and so much are we forwarder to iu-
 stifie our selues, than to gratifie them. How
 euer, if (by Gods good blessing upon them)
 these slender labours may lend any helpe to
 aduance the peace & quiet of the Church,
 in settling the iudgments of such, as are more
 either *timorous* than they need be, or *contenti-
 ous* than they should be: I shall haue much
 cause to blesse his gracious prouidence in it,
 who, with as much ease, as sometimes hee
 brought light out of darknes, can out of pri-
 uate wrongs work publike good. In which
 hope, I am the rather content to send them
 abroad: though hauing nothing to com-
 mend them, but *Truth* and *Plainenesse*. Yet
 such as they are, I humbly desire they may
 passe vnder your Lordships protection:
 whereunto I stand by so many deare names
 engaged. By the name of a *Visitour*; in respect
 of that *Society*, wherof I was of late a mem-
 ber: which founded by your Lordships
 godly

DEDICATORIE.

godly ^a *Predecessors*, hath had plentifull ex-
 perience of your Lordships singular both ^{a Richard Flemming, and Thomas Robertam, Bishops of Lincolne,}
Care and Iustice in preserving their *Statutes*,
 and maintaining the rights of their founda-
 tion. By the name of a *Diocesan*, in respect of
 the *Countrey*, wherein it hath pleased God
 to seate me: which hath found much com-
 fort in your Lordships religious and mode-
 rate gouernment. By the name of a *Master*;
 in regard of that dependance I haue vpon
 your Lordship by speciall seruice. Which, as
 it putteth a *boldnesse* into me, to tender this
 small pledge of my thankfulnessse to your
 gracious acceptance: so it layeth a strong
Obligation vpon me to tender my best pray-
 ers vnto *Almightie God* for the continuance
 and increase of his blessings vpon your
 Lordship, to the good of his Church vpon
 earth, and your eternall crowne in heauen.

Boothby Paynell Linc. Nouem. 20. 1621.

Your Lordships Chapleine in
 all dutifull obseruance,

ROBERT SAVNDERSON.

Godly & Pious, hath had plentiful ex-
perience of your Lordships singular both
care and justice in preserving their Statutes,
and maintaining the rights of their founda-
tion. By the name of a Disciple, in respect of
the Country, wherein it hath pleased God
to raise me: which hath found much com-
fort in your Lordships religious and mode-
rate government. By the name of a Master,
in regard of that dependence I have upon
your Lordship by special service. Which as
it putteth a belasse into me, to tender this
small pledge of my thankfulness to your
gracious acceptance: so it layeth a strong
obligation upon me to tender my best pray-
ers unto Almighty God for the continuance
and increase of his blessings upon your
Lordship, to the good of his Church upon
earth, and your eternall crowne in heaven.

Robert Paynell Esq. Novemb. 20. 1621.

Your Lordships Chaplain in
all dutifull obedience

ROBERT SANDERSON



AN
ADVERTISEMENT
TO THE READER.

Good Christian Reader, vnderstand,
that in the deliury of these Sermons
(because it was fit I should propor-
tion my speech as neere as I could, to
the houre) I was forced to cut off here and there
part of what I had penned: which yet now, toge-
ther with that which was spoken, I here present to
thy view, distinguished from the rest with this
note (") against the lines. Thus much I thought
needfull to aduertise thee (because I see men are
capricious more than enough,) lest I should be bla-
med of vnfaithfulness, in either adding anything
vnto, or altering any thing of, that which I deli-
uered: which I haue auoided, as neere as the im-
perfection both of my Copies, and memory would
permit.

An Aduertisement, &c.

permit. Reade without gall, or preiudice: Let not
truth fare the worse for the Plainenes: Catch not
aduantage at Syllables and Phrases: Study, and
seeke the Churches Peace: Iudge not anothers
seruant. Let vs all rather pray one for another;
and by our charitable support, helpe to beare the
burdens one of another: and so fulfill the Law of
Christ. Amen. Amen.

TO THE READER.

Good Christian Reader, I am not
that in the delivery of these Sermons
I have been as I could, to
the point I was forced to cut off here and there
part of what I had prepared: which yet now, I
think that which was spoken, I have presented to
thy view, distinguished from the rest with this
note (*) against the lines. I am much I thought
needfull to aduertise thee (because I see men are
capable more than enough) lest I should be
need of confusions, in either adding any thing
more or altering any thing of that which I deli-
vered: which I have avoided, as near as the im-
perfectiō both of my Copie, and memory would
permit.

The Texts of the severall Sermons.

I. AD CLERVM. 3.

Et nothim that eateth, despise him that eateth not : and let not him that eateth not iudge him that eateth. *I. Rom. 14. 3. pag. 1.*

And not rather as we be slanderously reported, and as some affirme that we say; Let vs doe euill, that good may come : Whose damnation is iust. *II. Rom. 3. 8. pag. 50.*

But the manifestation of the Spirit is giuen to euery man to profit withall. *III. 1. Cor. 12. 7. pag. 96.*

II. AD MAGISTRATVM. 3.

I put on righteousness, and it cloathed me : my iudgment was as a roabe, and a diademe. *IIII. Iob 29. 14.*

I was eies to the blind, and feet was I to the lame. *15.*

I was a father to the poore : and the cause which I knew not, I searched out. *16.*

And I brake the iawes of the wicked, and plucked the spoile out of his teeth. *17. pag. 147.*

Thou shalt not raise a false report: put not, &c. *pag. 199. V. Exod. 23. 1.*

Then stood vp Phinehes, and executed iudgement, and so the Plague was staied. *&c. VI. Psal. 106. 30. pag. 238.*

III. AD POPVLVM. 4.

Seest thou how Ahab humbleth himselfe before mee? because he humbleth himselfe before me, I wil not bring the euill in his daies : but in his sonnes daies will I bring the euill vpon his house. *VII. VIII. IX. 3. Kin. 21. 29. pag. 283.*

Brethren, let euery man wherein he is called, therein abide with God. *X. 1. Cor. 7. 24. pag. 401.*



Some Aduertisements to the Reader.

Know, Christian Reader;

Has one speciall reason I had, to induce mee to print these Sermons, was, the irksomenesse I had found in transcribing copies of some of them, at the request of some friends that had desired it: by my facility in yeelding to whose desires therein, I had so farre prouoked others, that thought they had some interest in mee, to request the like; that I had now no other way left to put them off, and to redeeme my selfe from an endlesse drudgery in that kinde, than this of sending them to the Presse. Sundrie mens importunities, I haue staied hitherto for a good space, by promising to print those they desired; and haue now (so farre) satisfied, by doing it at last.

That the Aduertisements prefixed before the two first Sermons once before printed, concerning the meaning of this marke (") before the lines in some places, ought to be extended to the other eight Sermons also, (now first published,) as well as to those two.

That the particular Contents of each Sermon are so placed in the Margent after this note (S) in the beginning of every Section or Paragraph; that the Reader, with running over the Margent only, may haue a brieve and summarie abstract of the severall Sermons. God blesse them all to thy Instruction and Comfort. Amen.



THE FIRST SERMON.

At a Visitation
on at Boston
Linc. 17. April.
1619.

ROM. 14. 3.

*Let not him that eateth, despise him that eateth not:
and let not him that eateth not, iudge him that
eateth.*



IT cannot be avoided, so long as there is
or Weakenesse on earth, or Malice in
hell, but that scandals will arise, and
differences will grow in the Church
of God. What through want of *Iudge-
ment* in some, of *Ingenuity* in others, of *Charity* in al-
most all; occasions (God knoweth) of offence are too
soone both giuen and taken: whilest men are apt to
quarrell at trifles, and to maintaine differences euen
about indifferent things. The Primitiue Romane
Church was not a litle afflicted with this disease:
For the remedying whereof, *S. Paul* spendeth this

§. 1. The oc-
casion:

B

whole

a Acts 28. 24.

b De nouo con-
uersus, & de le-
ge Catholicam vi-
nius sufficien-ter
instructus,
Lyra.

c Verse 1.

d ei Iuuant.
Rom. 15. 1.
§. 2. Scope,

a 2. Cor. 10. 8.

b Gal 2. 14.

whole Chapter. The Occasion, this : In Rome there liued in the Apostles times manie *Jewes* ; of whom, as well as of the *Gentiles*, diuers were conuerted^a to the Christian Faith, by the preaching of the Gospel. Now of these new *Conuerts*, some better instructed than others, as touching the cessation of legall Ceremonies, made no difference of *Meats*, or of *Dayes*, but vsed their lawfull Christian libertie in them both, as things in their owne nature meerly indiffer-ent : Whereas others, not so thoroughly^b catechi-zed as they, still made difference for Conscience sake, both of *Meats*, accounting them *Cleane* or *Vn-
cleane* ; and of *dayes*, accounting them *holy*, or *seruile*, according as they stood vnder the Leuiticall Law. These later, S. Paul calleth^c ἀδυναῖτες τῇ πίστει, *weake in the Faith* : those former then must by the law of Opposition, be^d *Strong in the Faith*.

It would haue become both the one sort, and the other, (notwithstanding they differed in their priuat iudgements, yet) to haue preserved the cōmon peace of the Church, and laboured the^a edification, not the ruine one of another : the *strong* by affoording faithfull *instruction* to the consciences of the weak ; and the *weake*, by allowing fauourable *constructi-
on* to the actions of the strong. But whilst ei-ther measured other by themselves ; neither one nor other did^b ἐξουσιάζειν περὶ τῶν ἀλίθειας, as our A-
postle elsewhere speaketh, Walke vprightly accord-
ing to the truth of the Gospel. Faults and offen-
ces there were on all hands. The *Strong* faultie, in
Contemning the Weake ; the *Weake* faultie in *Con-
demning*.

condemning the Strong. The strong proudly scorned the weake, as silly and superstitious; for making scruple at some such things, as themselves firmly beleueed were lawfull. The weake rashly censured the strong, as prophane and irreligious; for aduenturing on some such things, as themselves deeply suspected were vnlawfull. The blessed Apostle, desirous all things should be done in the Church in loue and *unto edification*, *aqua lance*, and *eo- dem charitatis moderamine*, as Interpreters speake, taketh vpon him to arbitrate, and to mediate in the businesse: and like a iust vmpire *layeth his hand vpon both parties*, vnpartially sheweth them their seuerall ouersights, and beginneth to draw them to a faire and an honourable composition: as thus. The Strong, hee shall remit somewhat of his superciliousnesse, in dis-esteeming, and despising the Weake: and the Weake, hee shall abate somewhat of his edge and acrimonie, in iudging and condemning the Strong. If the parties will stand to this order, it will prooue a blessed agreement: for so shall brotherly loue be maintained, Scandals shall bee remoued, the Christian Church shall bee edified, and Gods name shall be glorified. This is the scope of my Text, and of the whole Chapter.

In the three first Verses wherof, there is *exhortation*, *exhortation*, and *exhortation*. First, there is *exhortation*, in the first Verse; the Propofall of a generall Doctrine as touching the vsage of weake ones: with whom the Church is so to deale, as that it neither giue of-

c 1. Cor. 14. 26.
d Caietan in
locum.
e Bulling. in
locum.
f Iob 9. 33.

fence to, nor take offence at, the weakenesse of any. *Him that is weake in the Faith receiue you, but not to doubtfull disputations.* Next, there is ^{Exdms} in the second Verse, a Declaration of the former generall proposall, by instancing in a particular case, touching the difference of Meates. There is one man *strong in the Faith*; hee is infallibly resolved, there is no meate ^a *uncleane of it selfe*, or (if receiued with thankfulnessse and sobriety) ^b *unlawfull*: and because hee knoweth he standeth vpon a sure ground ^c *meuē poyēv*, hee is confident he may eat any thing, and he vseth his libertie accordingly, eating indifferently ^d of all that is set before him, making no question for conscience sake, *One man beleeueth he may eat all things.* There is another man *weake in the Faith*; hee standeth yet vnresolved and doubtfull, whether some kinds of Meates; as namely, those forbidden in the Law, be cleane; or he is rather carried with a strong suspicion that they are vncleane: out of which timorousnesse of iudgement, hee chuseth to forbear those meates, and contenteth himselfe with the fruites of the earth; *Another who is weake, eateth Hearbs.* This is *Species Facti*; this the Case. Now the *Question* is, in this Case what is to bee done, for the auoidance of scandall, and the maintenance of Christian Charitie? And this question my Text resolueeth in this third Verse: wherein is contained ^{xplōs} Saint Pauls iudgement; or his counsell rather, and aduice vpon the Case, *Let not him that eateth, despise, &c.* The remainder of the Verse, and of the Chapter being spent, in giuing reasons.

a Verse 14.

b 1. Cor. 10. 23

c Vers. 2.

d 1. Cor. 10. 27

reasons of the iudgement, in this and another like case, concerning the difference and obseruation of Dayes.

I haue made choyce to intreat at this time of Saint Pauls aduice; as vsfull for this place and auditorie, and the present assembly. Which aduice, as the *Parties* and the *Faults* are, is also twofold. The *Parties* two: He that eateth, that is the *Strong*; and he that eateth not, that is the *Weake*. The *Faults* likewise two: The *Strong mans* fault, that's *despising* of his brothers infirmitie; and the *Weake mans* faults, that's *iudging* of his brothers libertie. Proportionably, the parts of the aduice, accommodated to the *Parties*, and their *Faults*, are two. The one, for the *Strong*; that he despise not, *Let not him that eateth, despise him that eateth not*. The other, for the *Weake*, that he iudge not, *Let not him that eateth not, iudge him that eateth*. Of which when I shall haue spoken somewhat in their generall vse, I shall by Gods assistance proceede by way of application to enquire how farre the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*: and consequently how farre forth S. Pauls aduice in this case of *eating* and *not eating*, ought to rule vs in the cases of *conforming*, and *not conforming* in point of Ceremony. And first of the former rule or branch of the aduice, *Let not him that eateth, despise him that eateth not*.

S. 4. and Diuision of the Text.

a Litterally, setting at naught; so it is translated, Luk. 23. 11. and the Latine translation, which Tertull. followed, readeth here. *firly* to the Greek, *Qui manducat, ne nullificet non manducantem.* Tertul. de ieiun. aduersus Psych. cap. 1

The termes, whereby the *Parties* are characterized, *He that eateth*, and, *He that eateth not*, haue in the

S. 5. We must not despise others.

the opening of the case beene alreadie so farre unfolded, as that I shall not need any more to remember you, that by him that eateth, must be vnderstood the *strong in Faith*, and by him that eateth not, the *weake*. And so reducing the words *ab hypothesis ad Thesis*, this part of the aduice [*Let not him that eateth, despise him that eateth not*] beareth sense as if the Apostle had said [*Let not the strong in faith despise the weake.*] Weake ones are easily despised: Strong ones are prone to despise: and yet despising is both a grievous sinne in the *despiser*, and a dangerous scandall to the *despised*. In all which respects, it was but needfull the holy Ghost should lesson vs, not to despise one anothers weakenesse. *Let not him that eateth, despise him that eateth not.*

§.6. Though
they be neuer
so weake,

Weakenesse and *Smalnesse*, be it in what kinde soeuer, is the fittest obiekt to prouoke contempt. As we trauell by the way, if a fierce Mastiffe set vpon vs, wee thinke it time to looke about, and to bestirre our selues for defence: but wee take no notice of the little Curses that barke at vs, but despise them.

When *Goliath* saw little *Dauid* make towards him,
a 1. Sam. 17. 42. 1. Sam. 17. the Text saith, ^a *Hee disdained him; for he was but a youth.* And S. Paul charging *Timothy*

so to behaue himselfe in the Church of God, as
b 1. Tim. 4. 12. that none should ^b *despise his youth*, implyeth, that youth is obuius to contempt, and likely enough

to be despised: And though ^c *wisedome be better*
c Eccles. 9. 16. *than strength*, yet *Salomon* tels vs, *the poore mans wisdom*
d Psal. 119. 141. *is despised, and his wordes are not heard*, Eccl. 9.

^d *I am small, and of no reputation*, saith *Dauid*, Psal.

119. And our Saviours Caueat in the Gospell is especially concerning little ones, as most open to contempt: *Take heed that yee despise not one of these little ones.* But of all other, that weakenesse is most contemptible, which is seene in the faculties of the vnderstanding Soule: when men are indeed weake in apprehension, weake in iudgement, weake in discretion; or at least wise are thought so. Farre from any reall weakenesse this way, or anie other, was our blessed Lord and Saviour Iesus Christ, *In whom were hid all the treasures of wisdom* f Col. 2. 3. *and knowledge*; yet because vpon conference with him, hee seemed such vnto Herod, not answering anie of his questions, nor that expectation which the fame of his miracles had raised of him in Herod, Herod tooke him for some silly simple fellow, and accordingly vsed him: for hee *set him at nought, and mocked him, and put him in a white coat,* as he had beene some foole, and sent him back as he came, Luk. 23. And of this nature is the weakenesse my Text hath to doe withall: a weakenesse in iudgement; or as it is vers. 1. a *weakenesse in Faith*. Where, by *Faith*, wee are not to vnderstand that *iustifying Faith*, whereby the heart of a true beleeuer layeth fast hold on the gracious promises of God, and the precious merits of Iesus Christ for the remission of sinnes: nor by *weakenesse in Faith*, that *δυσπιστία*, wherewith the Apostles are some- i Mat. 8. 26, 14. 31, 16. 8. times charged; when the Faith of a true beleeuer is sore shaken with temptations of incredulitie and distrust. But by *Faith* wee are to vnderstand an *historicall*.

* Fides hic significat persuasionem de usu rerum indifferentium: per Synecdochen generis. Piscar. Schol. in Rom. 14.1.

historicall Faith onely, which is nothing else but a firme and secure assent of the iudgement vnto doctrinall truths in matter of Faith or Life: and by *weakenesse* in such *faith*, a doubtfulnesse and irresolution of iudgement concerning some diuine truths appertaining to the doctrine of Faith or Life; and namely, concerning the iust extent of *Christian libertie*, and the indifferent or not indifferent *nature* or *use* of some things. Which weakenesse of iudgement in Faith, bewraying it selfe outwardly in a nice, and scrupulous, and timorous *forbearance* of some things, for feare they should bee vnlawfull; which yet in truth are not so, but indifferent: doth thereby expose the person in whom such weaknesse is, to the contempt and despisings of such as are of more confirmed and resolued iudgements, and are stronger in the Faith.

§. 7. and we neuer so strong:

Weakenesse then is in it selfe *contemptible*, yet not more than Strength is *contemptuous*. *Passive* contempt is the unhappinesse of the *weake*; but *Active* the fault of the *strong*. They that finde truly, or but ouerweeningly conceit in themselves abilities, eyther of a *higher nature*, or in a *greater measure* than in other men, be it in any kinde whatsoeuer; it is strange to see, with what scornfull state they can trample vpon their weaker and inferiour brethren, and looke vpon them (if yet they will at all vouchsafe a looke) from aloft, as vpon things below them: which is properly & literally to *despise*. For so much the verie wordes, *καταφρονέω* among the Greekes, and among the Latines *Despicere* doe import.

port. The Pharisee, it is like, cast such a disdainfull look vpon the poore Publicane, when in contempt hee called him ^a *iste publicanus*: sure I am, ^a Luk. 18. 9, 11. that Parable was spoken of purpose concerning such *as trusted in their owne righteousness, and despised others*, Luk. 18. And they are euer the likeliest thus to despise others, that conceit something in themselves more than others. Wealth, honour, strength, beautie, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation, any trifle; can leauen our thoughts, (partiall as they are towards our selues) and swell vs, and heape vs vp aboue our brethren: and because we thinke we do *ouer-top* them; we thinke wee may *ouer-look* them too, and despise them as vulgar and contemptible. *Agar* could despise *Sarah*; the bond-servant, the free woman; the maid, her mistresse: only for a little fruitfulness of the wombe beyond her; because *she saw that she had conceived*, and her Mistresse was barren, *Genes. 16.* All strength and eminencie then we see, be it in any little sorry thing, is apt to breed in men a despising of their weaker and meaner brethren: but none more, than this strength of knowledge and of faith, wherewith we now deale. It should bee quite otherwise: our knowledge should *preferre facem*, hold the light before vs, and helpe vs for the better discouery of our ignorance; and so dispose vs to *humilitie*, not *pride*. But pride and selfe-love is *congenitum Adam*; it is a close, and a pleasing, and an inseparable corruption: which by flie and serpentine insinuations conuey-

C eth

eth it selfe, as into whatsoeuer else is good, and eminent in vs, and poysoneth it; so especially into the endowments of the vnderstanding part. Sharpnesse of wit, quicknesse of conceit, faithfulnessse of memory, facility of discourse, proprietie of elocution, concinnitie of gesture, depth of iudgement, varietie of knowledge in Arts and Languages, and whateuer else of like kind; are but as winde to fill the sailes of our pride, and to make vs swell aboue our brethren, in whom the like gifts are not, or not in like eminencie. *Scientia inflat*, our Apostle might well

d. 1. Cor. 8. 1.
Qud didicisse,
nisi hoc fermentum, &c.
Pers. Satyr. 1.
Vide Casaub.
ibi.

say, *Knowledge puffeth vp*: And that it doth so readily and vnmeasurably, that vnlesse there be the greater measure both of *humility* to preuent, and of *charity* to vent it, it will in short time breed a dangerous spiritual *tympany* in the soule.

A disease, from which the strongest constitutions that haue beene, haue not been altogether so free, but that they haue had, if not a spice of it, yet at leastwise an inclination vnto it. Even this our blessed Apostle, who had so much humilitie, as to account himselfe of *Apostles the least*, but of *sinners the chiefest*, was in so great danger to be exalted aboue measure through the abundance of reuelations, that it was needfull he should haue a *thorne in the flesh*, the messenger of Satan to buffet him, lest hee should be exalted aboue measure, 2. Cor. 12.

e 1. Cor. 15. 9.
f 1. Tim. 1. 15.
g 2. Cor. 12. 7.
Ira p[er] sp[iritu]m
p[er]p[et]uum.

No maruell then, if these new Conuents, but lately called by God out of the darknes of their ignorance, into his marueilous great light, and not hauing their vnderstandings well informed, and

h 1. Pet. 2. 9.

their

" their iudgements thoroughly settled in the Do:
 " *ctrine* and *Use*, in the *nature* and *extent* of that E-
 " *uangelicall libertie* whereunto they were called:
 " no maruell I say, if these, vpon so sensible a
 " change, were more than a little distempered
 " with this swelling about their brethren, euen as
 " far as to *despise* them. So hard is it, euen for the
 most exercised Christian, not to take knowledge
 of his owne knowledge, or doing so, not to despise
 and neglect the infirmities of his lesse-knowing
 brother. It was not then without good need, that
 Saint Paul should become a remembrancer to the
strong in faith, not to despise the *weake*. And there
 is as good need, the very *strongest* of vs all should
 remember it, and take heed of despising euen the
 very *weakest*. This *despising* being hurtfull both to
 the *strong*, and *weake*; to the *strong*, as a grieuous
sinne, and to the *weake*, as a grieuous *scandall*.

Despising, first is a *sinne* in the strong. Admit
 thy weake brother were of so shallow vnderstan-
 ding and iudgement, that he might say in strictnes
 of truth, what *Agur* said but in modestie, and that
 with an *Hyperbole* too, *Prou. 30.* that *surely hee*
were more brutish than any man, and that hee had not
in him the vnderstanding of a man: yet the commu-
 nitie of nature, and the common condition of hu-
 manitie, should bee sufficient to free him from thy
 contempt. His *body* was formed out of the same
 dust, his *soule* breathed into him by the same God,
 as thine were: and hee is thy *neighbour*. Let his
 weaknesse then be what it can be, euen for that re-
 lation

S. 8. both for
the sins sake,

S. 8. and of

Prou. 30. 21

b Pro. 14.21.

lation of neighbourhood, as he is a man, it is sinne
 in thee to despise him, ^b [*Hee that despiseth his
 Neighbour, sinneth, Prov: 14.*] But that's not all: He
 is not onely thy Neighbour, as a man; but he is thy
 Brother too, as a Christian man. He hath embraced
 the Gospel, he beleeveth in the Sonne of God; hee
 is within the pale of the Church, as well as thou:
 though he be not so exquisitely seene in some higher
 mysteries, nor so thorowly satisfied in some other
 points, as thou art. If it have pleased God to en-
 dow thee with a larger portion of knowledge, thou
 oughtest to consider, *first*, that thou art bound to
 be so much the more *thankfull* to him that gave
 it; and then *secondly*, that it is expected, thou
 shouldest doe so much the more good with it; and
thirdly againe, that thou art charged with so much
 the deeper *account* for it. If the same God have
 dealt these abilities with a more sparing hand to
 thy brother: in despising his weaknesse, what o-
 ther thing dost thou than even despise the good
 Spirit of God, ^c *that bloweth where he listeth, and
 giveth to every one as he listeth?* For though there
 be ^d *diversities of gifts*, (both for substance, and de-
 gree,) yet it is the same Spirit, 1. Cor. 12. And the
 contempt that is cast vpon the meanest Christian,
 reboundeth vpwards againe, and in the last re-
 solution reflecteth even vpon GOD himselfe,
 and vpon his Christ. ^e *Hee that illuspiseth, de-
 spiseth not man but GOD; who hath given onto
 vs his holy Spirit, 1. Thessal. 4.* And ^f *when yee
 sinne so against the Brethren, yee wound their weak-
 nes*

not cited in
 added in 1711

c Iohn 3.8.

d 1. Cor. 12. 11

e 1. Cor. 12. 4

f 1. Thes. 4. 8.

g 1. Cor. 8. 12.

10

would take it; when to this *pruatiue* he should find added a ^h *Positiue* contempt also: when hee should see his person, and his weakenesse, not only not compassioned, but euen ^a taunted, and flouted, and derided, and made a laughing stocke, and a iesting theame: when hee should see them striue to speake and doe such things in his sight and hearing, as they know will be offense vnto him, of very purpose to vexe, and afflict, and grieue his tender soule: Certainly for a weake Christian newly converted to the Faith, to bee thus despised; it were enough, without Gods singular ^k *mercy* and support, to make him repent his late conuersion, and reuolt from the Faith, by fearefull and desperate Apostasie. And hee that by such *despising* should thus offend, though but ¹ *one of the least* and weakest of those that beleeue in Christ: a thousand times better had it been for him, that he had neuer bene borne; yea, ten thousand times better that a Mill-stone had been hung about his necke, and bee cast into the bottome of the Sea, ere he had done it. *Despising* is a grieuous Sinne, in the *despiser*, in the Strong: and *despising* is a grieuous scandall to the *despised*, to the Weake. Let not therefore the Strong despise the Weake; *Let not him that eateth, despise him that eateth not*. And thus much for the former branch of Saint Pauls aduice: The other followeth, *Let not him that eateth not, iudge him that eateth*.

Faults seldome goe single; but by couples at the least. Sinfull men doe with sinfull prouocations, as

ball-players with the Ball. When the *Ball* is once
 vp, they labour to keepe it vp : right so when an
 offence or prouocation is once giuen, it is tossed
 to and fro, the receiuer euer returning it pat vpon
 the giuer, and that most times with aduantage; and
 so betwixt them they make a shift to preserve a per-
 petuity of sinning, & of scandalizing one another.
 "It is hard to say who beginneth; oftener, the
 "*Strong*, or the *Weake*: but whether euer beginneth,
 "he may be sure the other wil follow. If this *judge*,
 "that will *despise*; if that *despise*, this will *judge*: ei-
 "ther doth his endeouour to cry quittance with o-
 "ther; and thinketh himselfe not to bee at all in
 "fault, because the other was *first*, or *more*. This
 "Apostle willing to redresse faults in both; begin-
 "neth first with the *strong*: & for very good reason.
 "Not that his fault simply considered in it selfe is
 "greater; (for I take it a certaine truth, that to
 "Judge one that is in the right, is a farre greater
 "fault, considered absolutely without relation to
 "the abilities of the persons, than to *despise one*
 "that is in the wrong:) But because the strong
 "through the abilitie of his iudgement, ought to
 "yeeld so much to the infirmities of his weake bro-
 "ther, who through the weaknes of his iudgement,
 "is not so wel able to discern what is fit for him to
 "do. What in most other contentions is expected,
 "should be done in this: not hee that is most in
 "fault, but he that hath most wit, should giue over
 "first. Indeed in reason, the more faulty is rather
 "bound to yeeld: but if hee will be vnreasonable,

"(as

“(as most times it falleth out,) and not doe it;
 “then *in discretion*, the more able should do it: as
 “*Abraham in discretion* yeelded the choise to
 “his Nephew Lot vpon the contention of their
 “Herdsmen, which *in reason* Lot should rather
 “haue yeelded vnto him. But where both are
 “faulty, as it is not good to stand debating who
 “began first; so it is not safe to straine courtesie
 “who shall end, and mend first. In the case of my
 “Text, both were faulty: and therefore our Apo-
 “stle would haue both mend. He hath school’d the
 “strong, and taught him his lesson, not to despise
 “another’s infirmities; *Let not him that eateth, despise*
him that eateth not. Now the weak must take out
 “his lesson too, not to iudge another’s liberty; *Let*
not him that eateth not, iudge him that eateth.

§. II.

Wee must
 not iudge
 o: hers.

a Ne condem-
 nato. Beza.

b Piscator in
 Schol. ad hunc
 locum.

c Euill man-
 ners haue bin
 the spoiling of

many good
 words; as

εὐφραίνω,

Tyrannus, So-

phista, Latro,

φάρμακον,

Venenum,

Magus; and in our English tongue,

Verfegan, &c.

21 I will not trouble you with other significations
 of the word; to *iudge*, as it is here taken, is as
 much as to *condemne*: and so the word *neivn*
 is often taken in the worse sense for *condemning*. Tro-
 pically, by a *synecdoche generis*, say Scholiasts:
 “and they say true. But it is a Trope, for which
 “both in this, and *c* in diuers other words, wee
 “are not so much beholden to *good Arts*, as to *bad*
 “*manners*. Things that are good, or indifferent,
 “we commonly turn to ill, by vsing them the worst
 “way: whence it groweth, that words of good or
 “indifferent signification, in time degenerate so
 “far, as to be commonly taken in the worst sense.

22 The more fully is taught
 23 *Knave, Villaine, Churle, &c.* See *Minshew*,
 24 *Verfegan, &c.*

But

But this by the way. The fault of these *weake ones* in the case in hand, was, that measuring other mens actions and consciences, by the modell of their owne vnderstandings, in their priuate censures they rashly passed their iudgements vpon, and pronounced peremptorie sentence against such, as vsed their libertie in some things, concerning the lawfulnessse whereof themselves were not satisfied; as if they were loose Christians, carnall professors, *nomine tenus Christiani*, men that would not sticke to doe any thing, and such as made either none at all, or else verie little conscience of their actions. This practice my Text disalloweth, and forbiddeth: and the rule hence for vs is plaine and short, *we must not iudge others*. The Scriptures are expresse; ^a *Iudge not, that yee bee not iudged*, Matth. 7. ^b *Iudge nothing before the time*, Eccl. 3. ^c *Corinth. 4.* ^d *Thou art inexcusable, O man, who soeuer thou art that iudgest*, Rom. 2. And ^e *if thou iudgest, thou art not a doer of the Law, but a Iudge*, Iam. 4.

“Not that it is vnlawful to exercise *civil* iudgement, or to passe condemning sentence vpon persons orderly and legally convicted, for such as haue calling & authority thereunto in Church or *Commonwealth*: for this publique politique iudgement is commanded in the Word of God; and reason sheweth it to bee of absolute necessitie for the preservation of States and Commonwealthes. Nor that it is vnlawfull *secondly*, to passe euen our priuate censures vpon

D

on

b 1. Cor. 13. 5.

c Ibid. vers. 7.

d As Walter

Mapes some-

times Arch-

deacon of Ox-

enford, rela-

ting the

grosse Simo-

ny of the Pope

for confir-

ming the elec-

tion of Regi-

nald, ballard

sonne to Loc-

line, Bishop of

Sarum, into the

See of Bathe;

concludeth

the narration

thus: *Sit tamen**domina mater**que nostra Ro-**ma baculus in**aqua fractus;**absit credere,**que videmus.*

Mahap. de nu-

gis Curialium, distinc. 1. cap. 22.

sive nostris, sive alienis, expedit ad hoc, ut securius remedium apponatur, quod supponatur

id quod est deterius: quia remedium quod est efficax contra maius malum, multo magis

est efficax contra minus malum. Aquin. secunda secunda q. 60. art. 4. ad. 3.

on the outward actions of men; when the Law
of God is directly transgressed, and the trans-
gression apparant from the evidence either of the
fact it selfe, or of some strong signes and presump-
tions of it. For it is *stupiditie*, and not *charitie*, to
be credulous against sense. Charitie is *ingenu-*

ous, and will *beleeue any thing*, though more
than reason: but charitie must not be *seruile*,

to beleeue anything against reason: Shall any
charitie binde mee to thinke the *Crow* is white,

or the *Blacke-Moore* beautifull: Nor yet third-
ly, that all sinister suspicions are vtterly vnlaw-

full, euen there where there wanteth evidence
either of *fact*, or of *great signes*: if our suspicions

proceed not from any corrupt affections, but
onely from a *charitable ieaousie* of those ouer

whom we haue especiall charge, or in whom we
haue speciall interest, in such sort as that it may

concerne vs to admonish, reprove, or correct
them when they doe amisse: so was *Iob* *suspi-*

cious of his sonnes, for *sinning and cursing God in*

their hearts. But the iudgment here & elsewhere
condemned, is; either *first*, when in our priuate

thoughts or speeches, vpon slender presumpti-
ons we rashly pronounce men as guilty of com-

mitting such or such sins, without sufficient evi-
dence either of *fact* or *pregnant signes* that they

haue committed them. Or *secondly*, when vpon

cum debemus aliquibus malis adhibere remedium

sive nostris, sive alienis, expedit ad hoc, ut securius remedium apponatur, quod supponatur

id quod est deterius: quia remedium quod est efficax contra maius malum, multo magis

est efficax contra minus malum. Aquin. secunda secunda q. 60. art. 4. ad. 3.

f Iob. 1. 5.
some.

" some actions vndoubtedly sinfull, as *blasphemy*, *adultery*, *perjury*, &c. we too feuerely censure
 " the Persons either for the *future*, as *Reprobates*
 " and *Castaways*, and such as shall bee certainly
 " damned; or at leastwise for the *present*, as *hypocrites*, and *unsanctified* and *prophane*, and such as
 " are in the state of damnation: not considering
 " into what fearefull finnes it may please God to
 " suffer, not onely his *chosen ones* before Cal-
 " ling, but euen his *holy ones* too after Calling,
 " sometimes to fall; for ends most times vknown
 " to vs, but euer iust and gracious in him. Or *third-ly*, when for want either of *charity* or *knowledge*,
 " (as in the present case of this Chapter) we inter-
 " pret things for the worst to our brethren: and
 " condemne them of sinne for such actions, as are
 " not *directly*, and in themselves *necessarily* sinfull;
 " but may (with due circumstances) be performed
 " with a good conscience, and without sin. Now
 all *iudging* and *condemning* of our brethren in any
 of these kindes is sinfull and damnable, and that in
 very many respects: especially these foure; which
 may serue as so many weighty reasons, why wee
 ought not to iudge one another. The *vsurpation*,
 the *rashnesse*, the *uncharitablenesse*, and the *scandall*
 of it.

First, it is an *vsurpation*. Hee that is of right to
 iudge, must haue calling and commission for it.
 " *Quis constituit te?* sharply replied vpon *Moser*, a
 Exod. 2. *Who made thee a Iudge?* and " *Quis consti-*
 tuit mee? reasonably alleged by our Saviour,

g. *Aperta non
 ita reprehenda-
 mus, ut de sani-
 tate despere-
 mus.* Gloss.
 Ordin. in
 Rom. 14. 13.
 Non quicquid
 reprehenden-
 dum, etiam
 damnandum
 est. Sen. l. 6. de
 benef. cap. 39.
 h. As Paul,
 Marie Magda-
 lene, &c.
 i. As David,
 Peter, &c.

Secondly, it is *rashnesse* in vs. A Iudge must
 vnderstand the truth, both for matter of *fact*,
 and for point of *Law*; and he must be sure he is in
iudicatis terram, Psal. 2. 10. Si iudicas, cognosce. Sen in Med. A & a
 iudicis auctoritas ad opus iudicis. Phocylid. b Et Normam, & causam Nor-
 m quam, & causam, de qua statuendum. Ad Factum hoc pertinet: illa ad
 Praxin operis est: ad hanc Prudentia. VERNORIUS: 200. 211.

Secondly, it is *rashnesse* in vs. A Iudge must
 II. Rash. *understand the truth*, both for matter of *fact*,
 a Et nunc Re- and for point of *Law*; and he must be sure he is in
 ges, intelligite: *oradimini, qui indicatis terram*, Psal. 2. 10. *Si iudicas, cognosce*, Sen. in Med. A & a
 punctum noivem id est quod ad idem. Phocylid. b *Et Normam, et causam Nor-*
mam, secundum quam; c *Causam*, de qua statuendum. *Ad Factum hoc pertinet; illa ad*
Ius: ad illam, Punctum pertinet: ad hanc Prudentia. VIGENOTI: 200 211
 the

the right for both, before he proceed to sentence :
 or else he will giue *rash* iudgement. How then dare
 any of vs vndertake to sit as Iudges vpon other
 mens consciences, wherewith wee are so little ac-
 quainted, that we are indeed but too much vnac-
 quainted with our own? We are not able to search
 the depth of our owne *wicked and deceitfull*
hearts; and to ransacke thoroughly the many secret
 windings and turnings therein: how much lesse
 then are we able to fadome the bottomies of other
 mens hearts, with any certaintie to pronounce of
 them either good or euill? Wee must then leaue
 the iudgement of other mens *spirits, and hearts,*
 and *reines,* to him that is *the Father of spirits,* and
 alone *searcheth the hearts and reines*: before
 whose eyes all things are *εἰς τὴν ἀποκάλυψιν*, as the
 word is most Emphaticall, *Heb. 4.* Wherefore our
 Apostles precept elsewhere is good to this pur-
 pose, *1. Cor. 4.* *Judge nothing before the time, vn-*
till the Lord come, who both will bring to light the
hidden things of darknes, and will make manifest the
counsels of the hearts. Vnlesse we be able to bring
 these hidden things to light, and to make mani-
 fest these counsels; it is *rashnes* in vs to iudge:
 and therefore we must not iudge.

Reuel. 2. 23. *f Heb. 4. 13.* *g 1. Cor. 4. 5.* *h Temeritas est, dammare quod nescias.*
Sen. Epist. 91. *Sunt quedam facta media, quae ignoramus quo animo fiant, quia & bono &*
malo fieri possunt, de quibus temerarium est iudicare. *August. lib. 2. de Serm. Dom. in*
morte, cap. 18.

Thirdly, this iudging is *uncharitable*. *Charitie* *III. Vn-*
 is not easily *suspicious*; but vpon iust cause: much *charitable;*
 lesse then *censorious* and *peremptoric*. Indeede
 when

a In rerum iudicio debet aliquis niti ad hoc, ut interpretetur unumquodque secundum quod est: in iudicio autem personarum, ut interpretetur in melius, Aquin. 2^a secundæ quæ. 60. art. 4. ad 3. & he giueth a substantiall reason for it, *ibid.* in resp. ad 2.
 b Glossa Ord. in hunc locum; & Theologi passim. Semper quicquid dubium est, humanitas inclinatur in melius, Sen. Epist. 81.
 c Error charitatis, salutaris error.
 d Melius est, quod aliquis frequenter salatur, habens bonam opinionem de malo bonine, quam quod rarius salatur, habens malam opinionem de bono bonine: quia ex hoc fit iniuriæ alii; non autem ex primo. Aquin. secunda secundæ quæ. 60. art. 4. ad 1.
 e Equum licet statuerit, haud æquus fuit, Sen. in Med. Act. 2. f 1 Cor. 13. 5. g Si suspensiones vitare non possumus, quia homines sumus: iudicia tamen, id est, definitiuas firmasque sententias continere debemus, Gloss. Ordin. in 1 Cor. 4.

when we are to iudge of ^a Things, it is wisdom to iudge of them *secundum quod sunt*, as neere as we can, to iudge of them iust as they are, without any sway or partiall inclination either to the right hand, or to the left. But when wee are to iudge of Men, and their Actions; it is not altogether so: there the rule of Charity must take place, ^b *Dubia in meliorem partem sunt interpretanda*. Vnlesse we see manifest cause to the contrary, wee ought euer to interpret what is done by others, with as much fauour as may be. To erre thus is better, than to hit right the other way; because this course is ^c safe, and secureth vs, as from ^d *iniuring* others, so from *endangering* our selues: whereas in iudging ill, though right, wee are still ^e vn- iust in *conspicuous*, the *euents* onely, and not our *choyce* freeing vs from wrong iudgement. True Charitie is *ingenuous*; it ^f *thinketh no euill*, 1 Cor. 13. How farre then are they from charity, that are euer *suspicious*, and thinke nothing well? For vs, let it be our care to maintaine *charity*; and to auoid, as far as humane frailty will giue leaue, euen *sinister suspicions* of our brethrens actions: or if through frailty we cannot that, yet let vs not from light suspicions fall into *vncharitable censures*: let vs at least- wise suspend our ^g *definitiu iudgement*, and not determine too peremptorily against such, as doe not in euery respect iust as we do, or as we would haue them doe, or as wee thinke they should doe. It is

vncha-

vncharitable for vs to iudge, and therefore we must not iudge.

Lastly, there is *scandall* in iudging. Possibly he that is iudged, may haue that strength of *faith* and *charity*; that though rash vncharitable censures lie thicke in his way, he can lightly skip over all those stumbling blockes, and scape a fall. Saint Paul had such a measure of strength;

§. 16.
III. Scandalous.

With me it is a very small thing, faith he, *that I should be iudged of you, or of humane iudgement*, 1 Cor. 4.

1 Cor. 4. 3.

If our iudging light vpon such an obiect, it is indeed no *scandall* to him: but that's no thanks to vs. Wee are to esteeme things by their *natures*, not *events*: and therefore we *give* a scandal, if we iudge; notwithstanding he that is iudged *take* it not as a scandal. For, that *iudging* is in it selfe a *scandall*, is cleere from ver. 13.

of this Chapter; *Let vs not therefore*, faith S. Paul, *iudge one another any more, but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way*. And thus wee see foure maine Reasons against this iudging of our brethren.

1. We haue no right to iudge; and so our iudging is *vsurpation*. 2. We may erre in our iudgements; and so our iudging is *rashnesse*. 3. We take things the worst way when we iudge; and so our iudging is *vncharitable*. 4. Wee offer occasion of offence by our iudging; and so our iudging is *scandalous*. *Let not him therefore that eateth not, iudge him that eateth*.

§. 17.
Application to the case in our Church.

And so I haue done with my Text in the generall vse of it: wherein we haue seene the two faults

of

of despising, and of iudging our brethren layd open; and the vglinesse of both discouered. I now descend to make such Application, as I promised, both of the *case* and *rules*; vnto some differences, and to some offences giuen and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintaine in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*. &c.) but all these, and most of the rest of them, may be comprehended in grosse vnder the rearmes of *conforming*, and not *conforming*. Let vs first compare the cases; that hauing found wherein they agree, or disagree, we may therby iudge how farre Saint Pauls aduice in my Text ought to rule vs, for not *despising*, for not *iudging* one another. There are foure speciall things, wherin if we compare this our Case with the Apostles; in euery of the foure we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their seuerall *Practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let vs consider how the two cases agree in each of these.

§. 18.
Agreement
berwixt the
two Cases.

I.
Application
to the case in our
Church.

First, the *matter* whereabout the *eater* and the *not-eater* differed in the case of the *Romanes*, was in the nature of it *indifferent*: so it is betweene the *conformer*, and *not-conformer* in our Case. As there *fish*, and *flesh*, and *herbes* were meerey indifferent; such as might be eaten, or not eaten without sinne:

so here *Cap*, and *Surplis*, *Crosse*, and *Ring*, and the rest, are things meerely indifferent; such as (in regard of their own nature) may be vsed or not vsed without sinne; as being neither expressly commanded, nor expressly forbidden in the Word of God.

Secondly, the *persons* agree. For as there, so here also; some are *strong in faith*, some *weake*. There are many, whose iudgements are vpon certaine and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cappe*, and *Surplis*, and *Crosse*, and the rest, are things lawfull, and such as may be vsed with a good Conscience. There are some others againe, who through *ignorance*, or *custome*, or *preiudice*, or otherwise weakened in their iudgements; cannot (or will not) be perswaded, that these things are altogether free from superstition and Idolatrie: nor consequently, the vse of them from sinne.

Thirdly, the *practice* of the persons are much alike. As there, the *strong* did vse his liberty according to the assurance of his knowledge (*μετὰ γνώσιν*) and did eate freely without scruple; and the *weake* did forbear to eate, because of his doubting and irresolution: So here, most of vs in assured confidence that we may *weare*, and *crosse*, and *kneele*, and vse the other *Ceremonies* and *Customes* of our Church, doe willingly, and *ex animo* conforme our selues thereunto; yet some there are, who out of I know not what nicenesse and scrupulositie make dainry of them, and either vtterly refuse con-

E

formi-

forinitic, or at leastwise desire respite, till they can better informe themselves.

4 Lastly, there is some correspondence also in the faulty carriage of the parties one towards another. For as there the *Eater* despised the *Not-eater*; and the *Not-eater* iudged the *Eater*: so here, it cannot be denied, but that some *Conformers* (although I hope farre the lesler, I am sure farre the worser sort,) doe despise and scandalize the *non-Conformers* more than they haue reason to do, or any discreet honest man will allow. But is it not most certaine also, that the *non-Conformers* (but too generally, yea, and the better sort of them too, but too often and much) do passe their censures with marueilous great freedome; and spend their iudgements liberally vpon, and against the *Conformers*? Hitherto the Cases seeme to agree. One would thinke, *mutatis mutandis*, the Apostles rule would as wel fit our Church and Case, as the *Romane*; and should as well free the *non-Conformers* from our *Contempt*, as vs from their *Censures*. *Let not him that conformeth, despise him that conformeth not: and let not him that conformeth not, iudge him that conformeth.*

§. 19. Difference betwixt them:
I. in the Matter.

But if you will please to take a second suruiew of the foure seuerall particulars, wherein the Cases seemed to agree; you shall find very much disparitic and disproportion betwixt the two Cases in each of the foure respects. In the case of my Text, the *matter* of difference among them, was not only indifferent in the nature of it; but it was also left

as indifferent for the vse: the Church (*perhaps*) not hauing determined any thing positiuely therein; at least no publike authoritie hauing either enioyned, or forbidden, the vse of such or such meates. But in the Case of our Church it is far otherwise. *Cappe, Surplis, Crosse, Ring*, and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their *nature*, and *in themselves*: yet are not so for their *vse*, and *unto vs*. If the Church had been silent, if Authoritie had prescribed nothing herein; these Ceremonies had then remained for their *vse*, as they are for their *nature*, indifferent: *Lawfull*, and such as might bee vsed without sinne; and yet *Arbitrary*, and such as might bee also forborne without sinne. But men must grant (though they be vnwilling, if yet they will bee reasonable) that euery particular Church ^a hath power, for ^b *decencie and orders* sake, to ordaine and constitute Ceremonies. Which being once ordained, and by publike authoritie enioyned, cease to bee indifferent for their *vse*, though they remaine still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sinne ^c *refuse* them, where Authoritie requireth; nor *vse* them, where Authoritie restraineth the vse.

Neither is this accession of *Necessitie*, any impeachment to *Christian Liberty*; or ^a *insnaring* of mens *consciencs*: as ^b some haue objected. For then do we ensnare mens consciences by *humane* Constitutions, when we thrust them vpon men as

E 2

if

^a Article 20. agreeably to the confessions of other Protestant Churches.
^b *εὐχριστίας καὶ τῆς ἡμετέρας*
 1. Cor. 14. 20.
^c *Constit. & Canon. 30.*

§. 20. The maine objection, from Christian libertie, answered.
^a Ex. 1. Cor. 7. 35
^b *Lincolns.*
 Abridg. pag. 34

c Mar. 7. 8. &c.

d In Spiritum
Sanctum blas-
phemant, qui
sacros Canones
violant. 25. qu.
1. Violatores.

e Constit. &c.

Can. 74. Art. 20

Act for vniformi-
tie; and

Treat. of Ce-
remonies pre-
fixed to the

Book of Com-
mon Prayer.

f Without pre-
iudice to the

libertie of

other Chur-
ches. See Pref.

to Commun.

Booke.

g The Church

ought not to en-
force any thing

besides the holy

Writ, to be belee-
ued for necessi-
ty of saluation.

Artic. 20.

if they were *diuine*; and bind mens consciences to them *immediately*, as if they were immediate parts of Gods worship, or of absolute necessitie vnto saluation. This Tyrannie and Vsurpation ouer mens Consciences, the ^e Pharisees of old did, and the Church of Rome at this day doth exercise, and wee iustly hate it in her: ^d equalling, if not preferring her *Constitutions* to the *Lawes* of God. But our Church (God bee thanked) is farre from any such impious presumption: and hath sufficiently ^e declared her selfe by solemne protestation, enough to satisfie any ingenuous impartiall iudgement, that by requiring obedience to these *ceremoniall Constitutions*, she hath no other purpose, than to reduce all ^f her children to an orderly vniformitie in the *outward* worship of God; so farre is she from seeking to draw any opinion, either of *diuine* & *necessitie* vpon the *Constitution*, or of *effectuall holinesse* vpon the *ceremony*. And as for the preiudice which seemeth to be hereby giuen to *Christian libertie*: it is so slender a conceit, that it seemeth to bewray in the obiectioners a desire, not so much of *satisfaction*, as *cauill*. For first, the liberty of a Christian to all indifferent things, is in the Minde and Conscience: and is then infringed, when the *Conscience* is bound and streitned, by imposing vpon it an opinion of *doctrinall Necessitie*. But it is no wrong to the Liberty of a Christian mans Conscience, to bind him to outward obseruance for *Orders* sake, and to impose vpon him a *Necessitie* of *Obedience*. Which one distinction of *Doctrinall* and

and *Obedientiall* Necessitie well weighed, and rightly applyed, is of it selfe sufficient to cleere all doubts in this point. For, to make all restraint of the outward man in matters indifferent an impeachment of *Christian Liberty*; what were it else, but euen to bring flat ^h *Anabaptisme* and *Anarchy* into the Church? and to ouerthrow all bond of subiection and obedience to lawfull Authority? I beseech you consider, wherein can the *immediate* power and authority of Fathers, Masters, and other Rulers ouer their inferiours consist; or the due obedience of inferiours be shewne towards them: if not in these ⁱ *Indifferent* and *Arbitrary* things? For, things ^k *absolutely Necessary*, as commanded by God, we are bound to doe; whether humane Authority require them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound not to doe; whether humane Authority forbid them, or no. There are none other things left then, wherein to expresse properly the Obedience due to superiour Authority, than these *Indifferent* things. And if a ^l Father or Master haue power to prescribe to his child or seruant in *Indifferent* things; and such restraint be no way preiudiciall to *Christian Liberty* in them: Why should any man, either deny the like power to Church-Gouernours, to make *Ecclesiasticall Constitutions* concerning indifferent Things? or interpret that power to the preiudice of *Christian Liberty*? And againe Secondly, Men must vnderstand, that it is an Error to thinke *Ceremonies* and *Constitutions* to be things *meerely Indifferent*: I meane in the generall. For

^h See Confession at Hampton Court, p. 70. 71.

ⁱ In rebus medijs lex posita est obedientia, Bernard. Epist.

^k De huiusmodi quippe nec præceptor expectandus, nec prohibitor auctusculandus est, Bernard. de præc. & dispensat. See Agell. 2. Noct. Attic. 7. & Bernard. Epist. 7.

^l See Sam. Collins Sermon on 1 Tim. 6. 3. pag. 44. & c.

2.

m Artic. 34.

n See Caluin.
li. 4. Instit.
cap. 10. §. 27.
o Quot capita,
tot Schismata.
Hieronym.

3.

p Like that,
Col. 2. 21. Touch
not, taste not,
handle not.

howsoever euery particular *Ceremony* bee indiffe-
rent; and euery particular *Constitution* ^m arbitrary
and alterable; yet that there should be some *Cere-*
monies, it is necessary, *Necessitate absoluta*, in as
much as no outward worke can bee performed
without Ceremoniall circumstances, some or o-
ther: and that there should bee some *Constitutions*
concerning them, it is also necessary (though not
simply & absolutely, as the former; yet *ex hypothesi*,
and) ⁿ *necessitate conuenientie*. Otherwise, since
some Ceremonies must needs be vsed; euery *Pa-*
risb, nay euery ^o *Man* would haue his owne fashi-
on by himselfe, as his humor led him: wherof what
other could be the issue, but infinit distraction, and
vnorderly confusion in the Church? And againe
thirdly, to return their weapon vpon themselues; If
euery *restraint* in indifferent things be iniurious to
Christian Liberty: then themselues are iniurious
no lesse by their *negative* restraint from some Cere-
monies, ^p *We are not, Crosse not, Kneele not, &c.* than
they would haue the world beleue our Church is
by her *positive* restraint vnto these Ceremonies of
wearing, & crossing, & kneeling, &c. Let indifferent
men iudge, nay let theselues that are parties iudge,
whether is more iniurious to Christian Liberty;
publike Authority by mature aduice commanding,
what might be forborne, or *private spirits* through
humourous dislikes, forbidding what may be vsed:
the *whole Church* imposing the *use*, or a *few brethren*
requiring the *forbearance*; of such things, as are o-
therwise and in themselues equally indifferent for
use, or for forbearance.

But

But they say, our Church maketh greater matters of *Ceremonies* than thus; and preferreth them euen before the most *necessarie duties* of preaching, and administering the Sacraments: in as much as they are imposed vpon Ministers vnder paine of *Suspension* and *Deprivation* from their Ministeri-
all *Functions* and *Charges*. First, for actuall Deprivation; I take it, vnconforming Ministers haue no
“great cause to complaine. Our Church, it is well
“knowne, hath not alwayes vsed that rigour shee
“might haue done. Where she hath bin forced to
“proceed as farre as *deprivation*; shee hath ordi-
“narily by her faire, and slow, and compassionate
“proceedings therein, sufficiently manifested her
“vnwillingnesse thereto: and declared her selfe a
Mother euery way indulgent enough to such ill-
nurtured children, as will not be ruled by her. Se-
condly, those that are *suspended* or *deprived*; suffer
it but iustly for their obstinacie and contempt. For
howsoeuer they would beare the world in hand,
that they are the *onely persecuted ones*, and that they
suffer for their consciences: yet in truth, they doe
but abuse the credulitie of the simple therein; and
herein (as in many other things) iumpe with the
Papists, whom they would seeme aboue all others
most abhorrent from. For as *Seminary Priests* and
Iesuites giue it out, they are martyred for their
^a religion; when the very truth is, they are ^b iustly
executed for their prodigious Treasons, and fe-
lonious or treacherous practices against lawfull
Princes and Estates: So the Brethren pretend they
are

§. 12.

And the pur-
pose and pra-
ctice of our
Church herein
iustified.

I

2.

^a Pro inficiati-
one pontificatus
fæminei. Aquil.
pont. in resp. ad
Sol. de Anti-
christo, Thes.
15. speaking
of the Priests
executed in
the Raigne of
Qu. Elizabeth.
^b See Donnes
Pseudo-Martyr
per totum; espe-
cially, c. 5. &c.

e The practice of our Church sufficiently confirmeth this: which censurcth no man for the bare omission of some kinde of Rites and Ceremonies now and then; where it may be presumed by the parties cheerefull and generall conformity otherwise that such omission proceedeth not either from an opinatiue dislike of the Ceremony imposed, or from a

timorous and obsequious humouring of such as doe dislike it. *Whosoever willingly, and purposely doth openly breake, &c. Artic. 34. d In minimis quoque mandatis culpam facit non minimam; & conuertit in crimen gravis rebellionis narium satis leuem simplicis transgressionis, Bern. de præc. & dispens.*

§. 22.
II. In the
Persons,

are persecuted for their consciences; when they are indeed, but iustly censured for their obstinate and pertinacious contempt of lawfull authoritie. For, it is not the refusall of these *Cerimonies* they are depriued for, otherwise than as the matter wherein they shew their contempt: it is the *Contempt* it selfe, which formally and properly subiecteth them to iust Ecclesiasticall Censure of Suspension or Depriuation. And *contempt of authority*, though in the ^d smallest matter, deserueth no small punishment: all *authoritie* hauing beene euer sollicitous (as it hath good reason) aboue all things to vindicate and preserue it selfe from *Contempt*; by inflicting sharpe punishments vpon contemptuous persons in the smallest matters, aboue all other sorts of offenders in any degree whatsoever. Thus haue wee shewed and cleered the first and maine difference betwixt the Case of my Text, and the Case of our Church, in regard of the *Matter*: the things whereabout they differed, being euery way *indifferent*; ours not so.

And as in the *Matter*; so there is secondly much oddes in the condition of the *Persons*. The refusers in the Case of my Text, being truely *weake in the Faith*; as being but lately conuerted to the Christian Faith, and not sufficiently instructed by the Church in the *doctrine* and *use* of *Christian Liberty*

in things indifferent: Whereas with our refu-
 sers it is much otherwise. *First*, they are not new
Profelytes; but men borne, and bred, and brought
 vp in the bosome of the Church: yea many, and
 the chiefest of them, such as haue taken vpon them
 the *Calling* of the Ministerie, and the *Charge* of
 Soules, and the *Office* of teaching and instructing
 others. And such men should not bee *weakerlings*.
Secondly, ours are such as take themselves to haue
 farre more knowledge, and vnderstanding, and in-
 sight in the Scriptures, and all diuine learning, than
 other men: such as between pitie and scorne seeme
 most to wonder at the *ignorance* and simplicitie of
 the *vulgar*, and to lament (which is, God know-
 eth, lamentable enough; though not comparable
 to what it was within not many yeeres since:) the
 want of knowledge, and the vn sufficiency of some
 of the Clergie in the Land. And with what reason
 should these men expect the priuiledge of *weake*
ones? *Thirdly*, our Church hath sufficiently de-
 clared and published the innocencie of her *pur-*
pose and meaning in enioyning the *Ceremonies*:
 nor so onely; but hath been content to heare,
 and receiue, and admit the *objections* and rea-
 sons of the refusers; and hath taken paines to an-
 swer and satisfie to the full all that euer yet could
 be said in that behalfe. And therefore it is vanitie
 for these men (or their friends in their behalfe)
 to alledge *weaknesse*; where all good meanes
 haue been plentifully vsed for full information in
 the points in doubt. *Lastly*, vpon the premises it
 doth

doth appeare that the *weakenesse* of our Brethren, pretended by those that are willing to speak fauorably of them, proceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*; as out of an ignorance at the best in some degree of *wilfulnesse* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might haue by reason: if not out of the poison of *corrupt* and *carnall* affections (as they giue vs sometimes but too much cause to suspect) of pride, of singularity, of enuy, of contention, of factious admiring some mens persons. By which, and other like partiall affections, mens iudgements become oftentimes so blinded; that of *unwilling* at the first, they become at length *unable* to discern things with that freedome and ingenuity they should. And so the Cases differ in regard of the Persons.

§. 23. . . They differ thirdly in the *practice* of the Persons. There the *strong* did eate, because hee was well assured he might do it, *scilicet* in the Verse before my Text: and the *weake* did no more but forbear eating; as indeed hee might doe, no authoritie interposing to the contrary. But here, we conforme, not only because we know we *may* lawfully doe it; but for that we know we *must* of necessity doe it, as bound thereunto in *obedience* to lawfull authoritie, and in the *conscience* we ought to make, of such obedience. And the refusers doe not onely *de facto*, not conforme; to the contempt of authoritie, and the scandall of others: but they stand

a *adrian*
corruptio
 Rom. 13. 5.

b Not onely for
 wrath, but also
 for conscience
 sake. Ibid.

And in it too, and trouble the peace of the Church
 by their restlesse *Petitions*, and *Supplications*, and
Admonitions, and other publications of the reasons
 and grounds of their such refusall. And verily,
 this *Country* and *Countie* hath been not the least
 busie in these factious and tumultuous courses:
 both in troubling our most gracious, iudicious,
 and religious Soueraigne with their *petitions*,
 and also in publishing their reasons, in a Booke
 called, *The Abridgement*, printed 1605. to their
 owne shame, and the shame of their Countrey.
 Hec who (as I haue been informed) was thought
 to haue had a chiefe hand in the collecting of
 those reasons, and printing of that booke; was
 for his obstinate refusal of *conformitie* iustly de-
 priued frō his Benefice in this *Diocesse*, and ther-
 upon relinquished his *Ministerie* for a time, be-
 taking himselfe to another Calling; so depri-
 uing the Church and people of God of the fruit
 and benefit of those excellent gifts which were
 in him. But since that time he hath, vpon better
 and more aduised iudgement, *subscribed* and
conformed: and the Church like an indulgent
 Mother hath not only *receined* him into her bo-
 some againe, but hath *restored* him too, though
 not to the same, yet to a Benefice elsewhere of
 farre better value.

c. Meditations
 on the Lords
 Prayer, pag. 12
 in the Mar-
 gent.

Lastly, there is difference in the faulty carriage
 of the persons: and that on both parts; especial-
 ly on ours. For though our *Non-conforming Bre-*
thren condemne vs with much liberty of speech

§. 24.

III. In
 their behani-
 our.

and spirit, hauing yet lesse reason for it than the *weake Romanes* had (for the *Strong* among them might haue forborne some things for the *weakes* sake; and it would well haue become them for the auoiding of *scandall* so to haue done; which we cannot doe without *greater scandall* in the open contempt of lawfull Authoritie :) yet we doe not despise them, (I meane with allowance from the Church: if particular men doe more than they should, it is their priuate fault, and ought not to be imputed to vs, or to our Church) but vse all good meanes we can to draw them to moderate courses and iust obedience; although they better deserue to be despised than the *Weake Romanes* did: they being truely *weake*, ours *Obstinate*; they *Timorous*, ours also *Contemptuous*.

§. 25.
We despise
not our Bre-
thren.

Now these differences are opened betwixt the Case in my Text, and the Case of our Church: wee may the better iudge how farre forth S. Pauls aduice heere giuen to the *Romanes* in their case of *eating*, and *not-eating*, ought to rule vs in our case of *conforming*, and *not-conforming* in point of Ceremonie. And first, of *not despising*: then of *not iudging*. The ground of the Apostles precept for not despising him that ate not, was his *weakenesse*. So farre then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our *Non-conforming* Brethren, so farre forth as it may probably appeare to vs they are *weake* and not wilfull. But so farre forth, as by their courses and proceedings
it

it may bee reasonably thought their refusall proceedeth from corrupt or partiall affections, or is apparantly maintained with obstinacie and contempt: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort euen despise them.

But because they thinke they are not so well and fairely dealt withall as they should be: Let vs consider their particular *grievances*, wherein they take themselves despised; and examine how iust they are. They say, *first*, they are despised in being scolded, and flouted, and derided by loose companions, and by profane or popishly affected Persons; in being stiled *Puritanes*, and *Brethren*, and *Precisians*, and in having many iests and fooleries fastened vpon them, whereof they are not guilty. They are *secondly* despised, they say, in that when they are conuented before the *Bishops* and others in Authority, they cannot haue the fauour of an indifferent hearing: but are proceeded against as farre as *Suspension*, and sometimes *Deprivation*, without taking their answeres to what is objected, or giuing answeres to what they object. *Thirdly*, in that many honest and religious men, of excellent and vsfull gifts, cannot bee permitted the liberty of their *Consciencences*, and the free exercise of their *Ministerie*; onely for standing out in these things, which our selues cannot but confesse to bee indifferent.

To their *first Grievance* we answer, that we haue nothing to doe with those that are popishly affected.

§. 26.

Their grievances pronounced;

I

2

a All benefit of Law being denied them, & they debarred of other meanes by conference or writing for their Defence. Def. of Ministers reasons. part. i. pref to Reader. We doe accuse the Reuerend Bishops in the sight of God and Man, for their hard and extreame dealing towards vs. Remouall of imputations, pag. 40.

3.

§. 27.

and answered: The first.

ted. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters,) wee are not to be charged with that: let them answer for themselves. But by the way, let our *Brethren* consider, whether their stiffe and unreasonable opposing against those lawfull Ceremonies we retaine, may not bee one principall meanes to confirme, but so much the more in their darknes and superstition those that are waverering, and might possibly by more ingenuous and seasonable *insinuations* bee wonne over to imbrace the truth which wee professe. And as for loose persons and prophane ones, that make it their sport vpon their Ale-benches to rayle and scoffe at *Puritanes*; as if it were warrant enough for them to drinke drunke, talke bawdy, sweare and stare, or doe any thing without controll, because forsooth they are no *Puritanes*; As wee could wish our *Brethren*, and their *Lay-followers*, by their vncouth and sometimes ridiculous behaviour had not giuen prophane persons too much aduantage to play vpon them, and through their sides to wound euen Religion it selfe: so wee could wish also that some men by *unreasonable* and *vnjust*, other some by *unseasonable* and *indiscreet* scoffing at them, had not giuen them aduantage to triumph in their owne innocency, and persist in their affected obstinacie. It cannot but be some confirmation to men in error, to see men of dissolute and loose behaviour, with much eagernesse, and petulancie and virulence to speake against them. Wee all know

know how much scandall and prejudice it is to a right good cause; to be either followed by persons open to iust exception, or maintained with slender & vn sufficient reasons, or prosecuted with vnseasonable and vndiscreet violence. And I am verily perswaded, that as the increase of *Papists* in some parts of the Land, hath occasionally sprung (by a kinde of *Antipapists*) from the intemperate courses of their neighbour *Puritans*; so the increase of *Puritans*, in many parts of the Land, oweth not so much to any sufficiencie themselves conceiue in their own grounds, as to the disadvantage of some *Prophane*, or *Scandalous*, or *Idle*, or *Ignorant*, or *Indiscreet* opposers. But setting these aside, I see not but that otherwise the name of *Puritan*, and the rest, are iustly giuen them. For appropriating to themselves the names of *Brethren*, *Professors*, *Good men*, and other like; as differences betwixt them and those they call *Formalists*: would they not haue it thought, that they haue a *Brotherhood* and *Profession* of their owne, freer and purer from Superstition and Idolatry, than others haue, that are not of the same stamp: and doing so, why may they not be called *Puritans*? The name, I know, is sometimes fastened vpon those that deserue it not; *Raskall people* will call any man that beareth but the face of honestie, a *Puritan*: but why should that hinder others from placing it where it is rightly due?

their *Semipelagian* subtilties; of purpose to make sound truth odious, and their owne corrupt nouelties more passable, and plausible.

b Many by their factious behaviour were driuen to be Papists. The K. Maiesty in confer. at Hampt. pag. 98.

a Of late our English *Arminians* haue got the tricke to fetch in within the compasse of this Title of *Puritans*, all orthodox Diuines that oppose against

To

§. 28.

The second.

Of their second Grievance. Answer: Publique
 means by *Conferendat, Disputations*, and other-
 wise, haue beene often vsed: and priuate men not
 seldome afforded the fauour of respite and li-
 berty to bring in their allegations. And I thinke
 it can be hardly, or but rarely instanced; that e-
 uer *Depriuation* hath beene vsed, but where fa-
 therly *Admonitions* haue first beene vsed, and
 time giuen to the *Delinquents* to consider of it,
 and informe themselves better. This course v-
 sually hath beene taken: though euery priuate
 particular man hath no reason to expect it. The
Reuerend Fathers of our Church, wee may well
 thinke, amidst so much other imploiment, cannot be
 so vnthrifty of their good houres as to lauish them
 out in hearing contentious persons *candem canti-*
lanam, sing the same note a hundred times ouer,
 and require farther satisfaction, after so many pub-
 lique and vnanswerable satisfactions already gi-
 uen. Yet haue the *Bishops*, and other *Church*
Gouernours, out of their religious zeale, for the
 peace of Gods Church, beene so farre from despi-
 sing our *Brethren* herein: that they haue dispensed
 sometimes with their other weighty occasions, and
 taken paines to answer their *reasons*, and confute
 their *exceptions*, satisfie all their *doubts*, and disco-
 uer the weaknesse of all their *grounds* in the points
 questioned.

§. 29.

The third.

And as to their third Grievance. First, for my
 owne part, I make no doubt, neither dare I bee so
 vncharitable as not to thinke, but that many of
 them

a Witnesse
 the learned
 Bookes of di-
 uers Reuerend
 Prelates; John
 Whitgift, John
 Buckeridge,
 Thomas Mor-
 ton, &c.

them haue honest, and vpright, and sincere hearts to Godward, and are vnfaignedly zealous of Gods Truth, and for Religion. They that are such, no doubt feele the *comfort* of it in their own soules: and we see the *fruits* of it in their conuersation, and reioyce at it. But yet I cannot bee so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subiect to carnall and corrupt affections; and may be so farre swayed by them in their iudgements, as not to bee able to discern without preiudice and partialitie, truth from error. Good men, and Gods deare children may continue in some *error in iudgement*, & consequently in a *sinfull practice* arising thence; and liue and die in it (as some of these men haue done in disobedience to lawfull Authority) and that vnrepented of otherwise, than as in the lump of their vknownne sins. It is not *Honesty*, or *Sincerity*, that can priuledge men from either *erring* or *sinning*. Neither ought the vnreproued conuersation of men, countenance out their *Opinions*, or their *Practices*, against the light of *Diuine Scripture*, and *right Reason*: As wee reade *Cyprians* error in old time; and wee see *Arminius* his corrupt doctrine in our dayes haue spred much the more for the reuerend opinion men had of their *personall* endowments and sanctitie. *Secondly*, though Comparisons bee euer harsh, and most times odious; yet since honestie and pietie is alleaged, (without disparagement be it spoken to the best of them,) there are as good,

G

and

a Sancti stante
charitate pos-
sunt errare eti-
am contra Ca-
tholicam veri-
tatem. Oc-
cham Dial.
part. 1. lib. 2.
cap. 4.

b So Pelagius,
from whose
root Popery (in
that branch)
and Arminia-
nisme sprouted,
was a man as
strict for life,
as most Ca-
tholikes: yet a
most dange-
rous and pesti-
lent Heretike.

Pelagius, viri ut
audio sancti, et
non paruo pro-
fectu Christiani.
Aug. 3. de pec-
cat. merit. &
rem. 1. Istum
sicut eum qui
nouerunt lo-
quuntur, bonum
ac predican-
dum virum.
Ibid, cap. 3.

and honest, and religious, and zealous men euerie way of them that willingly and chearefully con- forme, as of them that doe not. In the times of *Popish* persecution, how many godly *Bishops*, and conformable *Ministers* laid downe their liues for the testimonie of Gods Truth, and for the mainte- nance of his Gospell: And if it should please God in his iust iudgement (as our sinnes, and amongst others our *Schismes* and *distractions* most worthily deserue,) to put vs once againe to a *fierie triall* (which the same God for his goodnes and mercie defend :) I make no question but many thousands of *Conformers* would (by the grace of God) resist vnto blood, embrace the Faggot, and burne at a Stake, in detestation of all *Popish Antichristian Idolatry*, as readily, and chearefully, and constantly, as the hottest, and precisest, and most scrupulous *non-Conformer*. But thirdly, let mens honesty, and pietie, and gifts be what they can: must not men of honesty, and pietie, and gifts, liue vnder Lawes? And what reason these, or any other respects, should exempt any man from the iust censure of the Church, in case hee will not obey her *Lawes*, and conforme to her *Ceremonies*: especially, since such mens immunitie would but encourage others to presume vpon the like fauour: and experience teacheth vs, that no mens errors are so *exem- plarie* and pernicious, as theirs, who for their *em- nancie* of gifts, or *sanctitie* of life, are most fol- lowed with popular applause, and personall admi- ration.

We

We see their *Grievances* against vs, how *unjust* they are, in the matter of *Despising*. I would they did no more despise the Churches authoritie, than we doe their infirmities! But in the matter of *iudg- ing*; see if wee have not a iust *grievance* against them. As might bee declared at large in many instances, out of their printed Bookes, and private Letters, and common discourses. I will but giue you a taste, because I know I grow tedious, and long to be at an end.

Sermon on 1 Cor. 14. 40. pag. 30. Sam. Collins Sermon on 1 Tim. 3. p. 21, 22. and others: but especially to their owne writings.

First, they iudge our Church as halfe *Popish* and *Antichristian*, for retaining some ceremonies vsed in *Rome*: though wee haue purged them from their *Superstitions*, and restored them to their *Primitive* vse. Their great admired *opener* of the *Revelation*, maketh our Church the *Dansey-walsley* *Laodicean* Church; neither *hot* nor *cold*. And some of them haue flouently compared our late gracious Soueraigne Queene *Elizabeth* of most blessed memorie, to a *flawty housewife*; that hauing swept the house, yet left the *dust* and *dirt* behinde the doores; meaning thereby the *Ceremonies*. If our Church were but halfe so ill, as these men would before Queene *Elizabeth*: and modestly and moderately viaged, not at all against the *Ceremonies* (which by his practice hee did allow) but for the further restraint of *Popish Priests* and *Iesuites*, who lay thicke in *Ireland*, and the *Westerne* coasts of *England* and *Wales*, as heapes of *dust* and *dirt* behinde the doores. Yet I here ascribed it to the *Puritanes*, who (though they fasten it vpon that good man) must owne it their owne brat; because by mis-applying it to the *Ceremonies*, they haue their owne *scule* *damned* *incipit esse tuum*.

§. 30.

Our Bre-

thren how

they iudge vs.

a I referre the Reader for more particular satisfaction to Fr. Masons

p. 21, 22. and

a Brightman in Apoc. cap. 3.

b This Simile was first vsed by a very Reuerend, graue and worthy Deane, (who hath many waies deserued well of our whole Church) in a Sermon

*e Meditations
on the Lords
Prayer. pag. 11.
&c. prima
edit. 1619.
See Hookers
pref. §. 8.*

§. 32.

*II. The Bi-
shops.*

make it, I think every honest religious man should hold himselfe bound to separate from it; as his most excellent Maiestie hath obserued the *Brownists* haue done vpon their very grounds: accounting them as lukewarme for not quite separating; as they doe vs for no further reforming.

Secondly, they iudge our *Bishops*, and other *Church-Governours*, as Limbes of Antichrist; Locusts of the bottomlesse pit; domineering Lords ouer Gods heritage; vsurpers of temporall Iurisdiction; Spirituall Tyrants ouer mens Consciences, &c. seeking by all meanes to make the name of *Lord Bishop* odious to the Gentry and Commons. Witnesse their *Mar-prelate*; and other infamous and scandalous Libels in that kinde. Having power in their hands, if the *Bishops* should use more rigorous courses towards them, than they haue done; could ye blame them?

§. 33.

*III. Confor-
mers.*

Thirdly, they iudge those that *subscribe* and *conform*, *Machiavellian* time-servers; formall *Gospellers*; *State-Diuines*; men that know no conscience, but Law; not Religion, but the Kings: and such as would be as forward for the *Mass*, as the *Communion*, if the State should alter.

§. 34.

*IV. Mini-
sters of infe-
rior gifts.*

Fourthly, all such *Ministers* as are not endowed with gifts for the Pulpit, they *carne*, as hirelings, and not Shepherds: calling them idol-Shepherds; betrayers of Christs Flocke; intruders into the Ministry without a Calling; dumbe Dogs, and I know not how many names besides. Yea, although they be such as are diligent, according to their

their measure of gifts to perform such duties as the Church requireth; to present the prayers of the people to God; to declare (by reading the holy Bible and good Homilies for that purpose appointed) the will of God to the people; to instruct the yonger sort in the points of *Catechisme*; to visit and comfort the sicke and afflicted; and to administer reuerently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

Fifthly, they iudge all such as *interpose* for the Churches peace, and *oppose* their nouelties, as enemies to all goodnesse, men of prophane mindes; haters of Religion; despisers of the Word; persecutors of the Brethren, impes of Satan; instruments of Hell; and such as vtterly abhorre all godly and Christian courses.

Sixtly, and lastly (for I like to tike longer in this sinke) they bewray themselves to be manifest Iudges of all that are not of their stampe; by singling out vnto themselves; and those that fauour them; certaine proper Appellations, of *Brothers*, and *Good men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in goodnesse, none made *Profession* of the Gospell, but themselves. Whereas others haue receiued the *signe* of their *Profession* in their foreheads after *Baptisme*, which perhaps they did not: whereas others daily stand vp in the Congregation to make *Profession* of their Christian beliefe, which it may be they do not: or, (if those things be not materiall) whereas others by the grace of God are as sted-

§. 35.

V. Them
that oppose
them.

§. 36.

V. All but
themselves.

fastly resolved in their hearts, if need should be, to
seale the truth of their *Profession* with their bloud,
as any of them can be.

§. 37.
Their miti-
gation remo-
ued.

But they will say, these peremptorie Censures
are but the faults of some few: all are not so hote
and fierie. There bee others that are more *tem-
perate* in their speeches, and *Moderate* in their
courses, and desire onely they may bee spared
for their owne particular: but they preach not a-
gainst any of these things, nor intermeddle to
make more stirres in the Church.

I answer first: it were lamentable, if this
were not so. If all were of that hote temper,

“or distemper rather, that many are; they would
“quickly tyre out themselves without spurring.

“Farre bee it from vs to iudge mens hearts: or

“to condemne men for that wee know, not by

“them. Yet of some that carry themselves with
tolerable moderation *outwardly*; wee haue some

cause to suspect, that they doe *inwardly* and in

their hearts iudge as deeply, as the hottest-spiri-

ted raylers. And wee gather it from their for-

wardnesse at euery turne, and vpon euery slender

occasion obliquely to gird, and indirectly to glance

at our Church, and the *discipline* and the *Ceremo-*

nies thereof, as farre as they well dare. And if

such men meddle no further, wee may reasonably

thinke, it is not for want of good will to doe it;

but because they dare not.

Secondly, though they preach not against

these things in the publique *Gongregations*; yet in

their

a Eadem velle
eos cognosces: de
posse, quantum
volunt. Senec.
Epist. 42.

their priuate *Conuenticles* it is not vnknowne some doe. Though their *Pulpits* doe not ring with it; yet their *houses* do: though their ordinary *Sermons* *ad populum* be more modest; yet their *set conferences* are sometimes but too free, especially when they are required their opinions by those that inuite them. And what themselves for feare of Censure thus preach but *in the care*; their *Lay Disciples* a Mar. 10. 27. openly preach *on the house top* *ad populum*.

Thirdly, although both their *Pulpits* and *Tables* should be silent yet their *Practice* sufficiently preacheth their dislike. And who knoweth not that a *Real* and *Exemplary* seducement maketh the *Author* guilty; as well as a *Kerball* and *Oratory*? Saint Peter did not preach *Iudaisme*; but only, for offending the *Iewes*, forbare to eate with the *Gentiles*; yet *S. Paul* reprobeth him for it to his face, and interpreteth that *Fact* of his, as an effectuall & almost compulsiue seducement; *Cogis Iudizare*; Gal. 2.

3.
c Gal. 2. 14.
Utique conuersationis fuit vitium, non predicationis. Ter-
tul. de prae-
script. cap. 23.
Non imperio, sed factio. Lyr.
Non docentis imperio, sed conuersationis exemplo. Gloss.
Ord.

Why compellest thou the Gentiles to Iudaize?

Lastly, it is to be considered, whether it may be enough for a *Pastor*; not to meddle with these things; & whether he be not in conscience bound, especially in case he liue among a people distracted in opinions, to declare himselfe expressly either for them, or against them. If they bee vtterly vnlawfull, and he know it so; how is he not bound in conscience to reprove those that vs^e them, or require them? otherwise hee betrayeth the *truth* of *God* by his silence, and suffereth men to go on in their *superstition* without rebuke. But if hee be sufficiently

4
d Otherwise what else doe we, but deny and betray the truth? Defence of Min. reasons part 1. Pres. to the Reader.

sufficiently resolved of their lawfulness; how is he not bound in conscience to reprove those that refuse them, or oppose them: otherwise hee betrayeth the peace of the Church by his silence, and suffereth men to goe on in their disobedience without rebuke. Nay more, euery Minister that hath receiued pastorall Charge, hath twice or thrice (if not oftener) witnessed his allowance of all and singular the 39. Articles of the Church of England. Once at his Ordination before the Bishop; then at his Institution into his Benefice, before his Ordinary; and both these by Subscription vnder his hand: and then after, vpon his Induction, before his owne Flocke; and that by verbal Approbation. By which Subscription and Approbation, hee hath not onely acknowledged in the Church the power of ordaining Rites and Ceremonies, Art. 20. but hee hath after a sort also bound himselfe openly to rebuke such as willingly and purposely breake the Traditions & Ceremonies of the Church, as offenders against the common Orders of the Church, and wounders of the Consciences of the weake brethren, Art. 34. He then, that for any respect whatsoever is meale-mouthed in these things wherein he is bound both in Conscience, & by vertue of his owne voluntary Act to speake freely: neither is constant to his owne hand and tongue; nor is faithful in Gods House, as was Moses, in discharging a good Conscience, and revealing vnto his people the whole Counsell of God.

Thus haue I endeououred, having the opportunity of this place, (as I held my selfe both in Conscience,

Artic. 20.

Art. 34.

g Heb. 3. 2.

h Act. 20. 27.

6. 38.

The concl.

sion.

ence, and in regard of my *Subscription* bound) to deliver my opinion freely, so farre as my Text gaue occasion, concerning the *Ceremoniall Constitutions* of our Church: and therein laboured to free, not onely the *Conformer* from all vniust *Censures*; but euen the *Non-conformer* also, so far as he hath reason to expect it, from all scandalous *Despisings*. I beseech you pardon my length, if I haue bin troublesome: I had much to say; and the matter was weightie; and I desired to giue some satisfaction in it to those that are contrary-minded; and I haue no purpose (for any thing I know) at all to trouble this place any more hereafter. Let vs all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the harts of vs all *charitable affections* one towards another, *due obedience* to lawfull Authority, and a *conscionable care* to walk in our seuerall callings, *faithfully, painefully, and peaceably*; to the comfort of our owne soules, the edification of Gods Church, and the glory of the euer-blessed Trinitie, the Father, Sonne, and Holy Ghost, three Persons and one God. To whom be ascribed by vs and the whole Church, as is most due, the Kingdome, the Power and the Glory, for euer and euer. Amen.

H

THE



At a Visitation
at Boston
Linc. 24. April.
1621.

THE SECOND SERMON.

ROM. 3. 8.

And not rather, (as we be slanderously reported, and as some affirme that we say,) Let vs doe euill, that good may come: whose damnation is iust.

§. I.
*The Occa-
sion.*



a That thou
mightest be iu-
stified in thy
sayings, and
mightest ouer-
come when
thou art iudged
Psal. 51. 4.

Little before, at the fourth verse, Saint Paul had deliuered a *Conclusion*; sound and comfortable: and strengthened it from *Dauids* both experience, and testimony in *a Psal. 51.* A place pregnant, and full of sinewes to enforce it. The *Conclusion* in effect was; that *Nothing in man can annull the Couenant of God.* Neither the *originall unworthinesse* of Gods children, through the vniuersall corruption of nature, nor their *actuell vnfaithfulnessse* bewrayed (through frailtie) in particular tryals; can alienate the free loue of God from them, or cut them off from the Couenant of Grace: but that still God will be glorified in the truth and faithfulness of his promises, notwithstanding any vnrighteousnes or vnfaithfulness in man.

But

But neuer yet was any *Truth* so happily innocent, as to maintaine it selfe free from *Calumnie* Coherence, and *Abuse*. *Malice* on the one hand, and *Fleshlinesse* on the other; though with different aimes, yet doe the same worke. They both peruert the Truth, by drawing pestilent *Corollaries* from sound *Conclusions*, as the Spider sucketh poyson from medicinable herbes. But with this difference; *Malice* slandereth the Truth, to discountenance it: but *Fleshlinesse* abuseth the Truth, to countenance it self by it. The *cawilling Sophister*, hee would faine bring the Apostles gracious Doctrine into discredit: The *carnall Libertine*, he would as faine bring his owne vngracious behauour into credit. Both, by making false, yet colourable, *Inferences* from the former Conclusion. There are ^a three of those Inferences: but neuer a good. The *first*; If so, then cannot God in reason and iustice take vengeance of our vnrighteousnesse. The *Colour*: for why should he punish vs for that, which so much magnifieth and commendeth his righteousness? ^b *But* ^b *Verf. 5.* if our vnrighteousnes commend the righteousness of God, what shal we say? Is God vnrighteous that taketh vengeance? The *second* Inference: If so, then it is iniust either in God or Man to condemne vs as sinners, for breaking the Law. The *Colour*: for why should that action be censured of sinne, which so abundantly redoundeth to the glorie of God? ^c *For if the Truth of God hath more abounded,* ^c *Verf. 7.* through my lie, vnto his glorie, why yet am I also indged as a sinner? The *third*, and last, and worst Inference:

rence: If so, then it is a good and a wise resolution, Let vs sinne freely, and boldly commit euill. The *Colour*: for why should we feare to doe that, from which so much good may come? in this verse of my Text, *And not rather, Let vs doe euill, that good may come.*

§. 3.
Diuisiō,

This last cauilling Inference, the Apostle in this verse both bringeth in, and casteth out againe: *bringeth in*, as an *obiection*; and *casteth out* by his *answer*. An answer which at once cutteth off both it, and the former inferences. And the *Answer* is double: *Ad rem, ad hominem*. That concerneth the force and matter of the *obiection*: this, the state and danger of the *obiectors*. *Ad rem*, in the former part of the verse; [*And not rather (as we be slanderously reported, and as some affirme that we say,) Let vs doe euill, that good may come.*] *Ad hominem*, in the latter end; [*whose damnation is iust.*]. In the former part, there is an *Obiection*, and the *Reiection* of it. The *Obiection*, *And not rather, Let vs doe euill that good may come.* The *Reiection* thereof with a *Non sequitur*; implying not onely the bare inconsequence of it vpon the Apostles Conclusion, but withall, and especially the falsenes & vnsoundnes of it taken by it selfe; *As we be slanderously reported, and as some affirme that we say, Let vs doe euill, &c.*

§. 4.
*and Summe
of the Text.*

My aime at this present is to insist especially vpon a *Principle of praetike Diuinitie*; which by ioynt consent of Writers *old*, and *new*; *Orthodoxe*, and *Po-pish*; resulteth from the very body of this verse, and is of right good vse to direct vs in sundry difficulties,

ties, which daily arise *in vita communi*, in point of Conscience. The Principle is this; *we must not do any euill, that any good may come of it*. Yet there are besides this, in the Text diuers other inferiour observations not to bee neglected. With which I think it wil not be amisse to begin, and to dispatch them first briefly; that so I may fall the sooner, and stay the longer vpon that which I mainly intend.

Obserue first the Apostles Method, and substantiall manner of proceeding: how he cleareth all as he goeth; how diligent he is and carefull, betimes to remoue such *canils*, (though he ^a step a little out of his way for it) as might bring scandall to the Truth he had deliuered. When we preach and instruct others, we should not thinke it enough to deliuer *positive truths*: but we should take good care also, as neere as we can, to leaue them *cleare*; and by preuention to stop the mouthes of such, as loue to picke quarrels at the Truth, and to barke against the light. It were good we would (so farre as our *leisure* and *gifts* will permit) wisely forecast, and preuent all offence that might be taken at any part of Gods truth: and be carefull, as not to broach any thing that is *false*, through *rashnesse*, *error*, or *intemperance*; so not to betray any *truth* by ignorant handling, or by superficiall, slight, and vnsatisfying answers. But then especially concerneth it vs to bee most carefull herein; when wee haue to speake before such, as we haue some cause beforehand to suspect to be, through *ignorance*, or *weaknesse*, or *custome*, or *education*, or *preiudice*, or *partiall*

§. 5.

OBSER. I.

Diuine truths must be cleared from canill.

a Propter hos arguendos. fecit Paulus hic quasi digressionem tractando hec. Caietan. hic.

affections, or otherwise contrary-minded vnto, or at leastwise not wel perswaded of those Truths we are to teach. If the *wayes* be rough and knotty, and the *passengers* feeble-ioynted and darke-sighted: it is but needfull the *guides* should remoue as many blockes and stones out of the way, as may bee.

b Aut animo
demas, aut viri-
bus addas. Dic-
tum Archida-
mi ad filium.

c As Zuinglius
said of Carolo-
stadius (whom
hee iudged too
weake to vn-
dertake the
defence of the
Truth against
Luther in the
point of Con-
substantiation)
Non satis hu-
merorum habet.
Sleidan.

When we haue gone as warily as we can to work, *Cauillers* (it they list) will take exceptions: it is our part to see wee giue them not the aduantage, lest wee helpe to iustifie the *Principals*, by making our selues *Accessories*. Those men are ill aduised, how euer zealous for the Truth, that stirre in controuersed points, and leaue them worse than they found them. *b* *Stomake* will not beare out a man without *strength*: and to encounter an aduersary are required *c* *Shoulders*, as well as *gall*. A good cause is neuer betrayed more, than when it is prosecuted with much *eagernes*, but little *sufficiencie*. This from the method.

§. 6.

OBSERV. II.
The Slander
of the Mini-
sters regular
doctrine, is
more than
an ordinary
Slander.
a πρὸς τὸ
βλάσφημεῖν τὸ
φύλον.

Obserue *secondly* the Apostles maner of speech, *κὶ μὴ ῥαδίως βλάσφημεῖσθε*. Translators render it; *As we are wrongfully blamed, As we are slandered, As we are slanderously reported*. And the word indeede from the *a* Originall importeth no more: and so Writers both *Prophane*, and *Sacred* vse it. But yet in Scriptures by a Specialtie it most times signifieth the highest degree of *Slander*; when we open our mouthes against God, and speake ill, or amisse, or vnworthily of God: that is *blasphemy*, and properly the sin wee call *Blasphemy*. And yet, that very word of *Blasphemy*, which for the most part referreth

imme-

immediately to God, the Apostle heere vseth, when he speaketh of himselfe and other *Christian Ministers* *καὶ τῶν βλασφημιῶν*, as we are slandered, nay as we are blasphemed. A slander or other wrong or contempt done to a Minister, *quà talis*, is a sinne of a higher straine, than the same done to a common Christian. Not at all for his Persons sake: for so he is no more Gods good creature than the other; no more free ^b from sinnes, and infirmities and passions than the other. But for his Callings sake; for so hee is Gods ^c Embassadour, which the other is not: and for his workes sake; for that is Gods ^d message, which the others is not. Personall Slanders and Contempts are to a Minister, but as to another man: because his person is but as another mans Person. But Slanders and Contempts done to him as a Minister, that is, with reference either to his Calling, or Doctrine, are much greater than to another man: as reaching vnto God himselfe; whose Person the Minister representeth in his Calling; and whose errand the Minister delivereth in his Doctrine. For Contempts, Saint Paul is expresse elsewhere; ^e He that despiseth, despiseth not Man, but God. And as for Slanders; the very choice of the word in my Text inferreth as much. The dignitie of our Calling, enhaunceth the sinne: and euerie Slander against our regular Doctrines, is more than a bare Calumnie; if no more, at least petty ^f blasphemie *καὶ τῶν βλασφημιῶν*, As wee are slandered, as wee are blasphemed. That from the word.

b ὁμοιωμένης.

Act. 14. 15. &

Iam. 5. 17.

c 1. Cor. 5. 20.

d 1. Thef. 2. 13

e 1. Thef. 4. 8.

f We haue

heard him

speake blas-

phemous

words against

Moses, and a-

gainst God,

Acts 6. 11.

§. 7.
OBSER. III.
*The best
truths are
subiect to
Slander.*

a Matth. 11.
17, 18, 19.

b Matth. 5. 17.

c Mat. 22. 21.

d Ioh. 19. 12.

e Luke 23. 2.

f Mat. 10. 25.

Obferue *thirdly*, the wrong done to the Apostle, and to his Doctrine. Hee was slanderously reported to haue *taught* that, which hee neuer fo much as *thought*: and his Doctrine had many scandalous imputations fastened vpon it, whereof neither hee nor it were guilty, [*As we are slanderously reported, and as some affirme that we say.*] The best truths are subiect to mis-interpretation: and there is not that *Doctrine*, how *firmely* soeuer grounded, how *warily* soeuer deliuered; whereon *Calumny* wil not fasten, and stick slanderous imputations. Neither ^a *Iohns mourning*, nor *Christs piping* can passe the pikes: but the one *hath a Diuell*; the other is a *glutton and a wine-bibber*. Though ^b *Christ come to fulfill the Law*, yet there bee will accuse him as a *destroyer of the Law*, Matth. 5. And though he decide the question plainly for *Cæsar*, and that in the case of *Tribute*, Matth. 22. ^c *Giue vnto Cæsar the things that are Cæsars*: yet there be that charge him, as if hee ^d *spake against Cæsar*, Ioh. 19. and that in the very case of *Tribute*, as if hee ^e *forbade to giue Tribute vnto Cæsar*, Luke 23. Now if they ^f *called the Master of the house Beelzebub*; how much more them of his household? If *Christs* did not; thinke wee the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and bee free from *calumny* and *cauill*? How the *Apostles* were slandered as *Seducers*, and *Sectaries*, and *vaine babblers*, and *Heretiques*, and *broachers of new and false and pestilent doctrines*; their *Epistles*, and the booke of their *Acts* witnessse abundantly to

VS.

vs. And for succeeding times, reade but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties, were fathered vpon the ancient *Christian Doctors*, and vpon their *profession*. But our owne experience goeth beyond all. The Doctors of our Church teach truly, and agreeably to vnanswerable euidences of Scripture, the *effectuall* concurrence of Gods *will* and *power*, with subordinate Agents; in *euery*, and therefore euen in *sinfull* actions; Gods *free election* of those whom hee purposeth to saue of his owne grace, without any *motines* in, or from themselues; The immutabilitie of Gods *Love & Grace* towards the *Saints*, and their *certaine perseuerance* therein vnto *Saluation*; The *Justification* of sinners by the *imputed* righteousness of Christ, apprehended and applyed vnto them by a *liuely faith*; without the *works* of the Law. These are sound, and true, and comfortable, and profitable, and necessary doctrines. And yet that impudent Strumpet of *Rome* hath the forehead, I will not say to *slander*, my Text alloweth more, to *blaspheme* God, and his Truth, and the Ministers thereof for teaching them. *Bellarmino*, *Gresser*, *Maldonate*, & the Iesuites; but none more than our owne English Fugitiues, *Bristow*, *Stapleton*, *Parsons*, *Kellison*, and all the rabble of those Romish hell-hounds, freely spend their mouthes in barking against vs; as if we made God the author of sinne: as if wee would haue men sinne and be damned, by a *Stoicall*

g Act. 17. 28.
& Esay 26. 12.

h Rom. 9. 11.
15. 18. &c.

i Ioh. 13. 7.
Rom. 11. 29. &
5. 9. 10. & 8.
35. 38. 39.
k Rom. 3. 28.

Stoicall fatal necessitie; sinne whether they will or no, and be damned whether they deserue it or no: as if wee opened a gappe to all licentiousnesse and prophanenesse; let men belecue, it is no matter how they liue, heauen is their owne cock-sure: as if we cryed downe good workes, & condemned charity. Slanders loud, and false; yet easily blowne away with one single word, βλασφημία. These imputations vpon vs and our doctrine are vniust: but χρίμα ἐν δίκῃ, let them that thus mis-report vs, know, that without repentance their damnation will be iust.

¶ 8.
With the
Causes;

^a Ioh. 8. 44.
^b Eph. 6. 12.

2

1

It would be time not ill spent, to discover the grounds of this obseruation, and to presse the uses of it something fully. But because my ayme lyeth another way; I can but point at them, and passe. If seldome Truth scape vnslandered, maruell not: the reasons are euident. On Gods part, on Mans part, on the Diuels part. God suffereth, Man rayseth: & the Diuel furthereth these slanders against the Truth. To begin *ordine retrogrado*, & to take them backwards. First, on the Diuels part: a kinde of Contrariety and *Antipathie* betwixt him and it. Hee being the ^a Father of lies, and ^b Prince of darknesse, cannot away with the Truth, and with the Light: and therefore casteth vp slanders, as Fogs and Mists against the Truth to belie it, and against the Light to darken it. Secondly, on mans part: And that partly in the *Vnderstanding*; when the *iudgement* either of it selfe weake, or else weakened through precipitancie, preiudice, or otherwise, is *deceined* with fallacies in stead of substance,

stance, and *mistaketh* seeming inferences, for necessary and naturall deductions. Partly in the *will*; when men of *corrupt mindes* set themselves purposely against the knowne truth, and out of malicious wilfulnesse (against the strong testimonie of their owne hearts) slander it, that so they may disgrace it, and them that professe it. Partly in the *Affections*; when men overcome by carnall affections, are content to cheate their owne soules by giuing such constructions to Gods Truth, as will for requital, giue largest allowance to their practices, and so rather chuse to *crooken* the *Rule* to their own bent, than to *lenell* themselves and their affections and liues according to the *Rule*. Thirdly, on *Gods* part; who suffereth his owne Truth to be slandered and mistaken. Partly in his *Iustice*; as a fearefull Iudgement ^e vpon wicked ones, whereby their hard hearts become yet more hardened, and their most iust condemnation yet more iust. Partly, in his *Goodnesse*; as a powerfull fiery triall of true Doctors, whose constancie and sinceritie is the more ^d *approved* with him, and the more *eminent* with men, if they ^e *flie not when the Wolfe commeth*, but keepe their standing, and stoutly maintaine Gods truth, when it is deepliest slandered, and hotliest opposed. And partly, in his *Wisedome*; as a rich occasion for those, whom hee hath gifted for it, ^f *αὐτῶν πρὸς* to awaken their zeale, to quicken vpon their industrie, to muster vp their abilities, to scowre vp their spirituall armour, (which else through dis-vse might gather rust) for the defence, and

2

3.

3.

I

c 2 Thess.

10. 11. 12.

2

d 1 Cor. 11. 19.

e Ioh. 10. 12.

3.

f 2 Tim. 1. 6.

g 1 Tim. 6. 20.
& 2 Tim. 1. 14.

and for the rescue of that *ἡ ἀληθεία*, that precious truth whereof they are *depositaries*, & where-with he hath entrusted them.

§. 9.
and Corollaries thereof.

These are the *Grounds*. The *Vses*, for instruction, briefly are, to teach and admonish euery one of vs: that wee be not either *first*, so wickedly *malicious*, as without apparant cause, to *rayse* any slander; or *secondly*, so foolishly *credulous*, as without seuer examination, to *beleue* any slander; or *thirdly*, so basely *timorous*, as to *flinch* from any part of Gods truth for any slander. But I must not insist. This from the slander.

§. 10.
OBSER. I V.
Euery slander,
a Ambrosius;
Lyra; Piscator;
Pareus, &c.
b Chrysostomus;
Caietan; Erasmus,
&c.

Obserue *fourthly*, how peremptorie the Apostle is in his censure against the *slanderers* or *abusers* of holy truths: *whose damnation is iust*. ^a Some vnderstand it with reference to the *Slanderers*; As we be *slanderosly* reported, and as some affirme that wee say: *whose damnation is iust*: that is, their damnation is iust, who thus vniustly slander vs. ^b Others vnderstand it with reference to that vngodly *resolution*: *Let vs doe euill, that good may come*; *whose damnation is iust*: that is, their damnation is iust for the euill they doe, who aduenture to doe any euill, vnder whatsoeuer pretence of good to come of it. Both expositions are good; and I rather embrace both, than preferre either. I euer held it a kinde of honest *spirituall thirst*; where there are two senses giuen of one place, both agreeable to the *Analogie* of *Faith* and *Manners*, both so indifferently applicable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there

there was but one intended, yet to make vse of both. And so will we. Take it the *first* way: and the slanderer may reade his doome in it. Here is his wages, and his portion, and the meed and reward of his slander; *Damnation*. And it is a iust reward. He *condemneth* Gods truth *unjustly*: God *condemneth* him *justly* for it, *whose* *damnation* is iust. If we be countable (and wee are countable at the day of Iudgement) for *every idle word* we speake, though c. Math. 12. 36. neither in it selfe *false*, nor yet *hurtfull* and *preiudiciall* vnto others: what lesse than *damnation* can they expect, that with much *falsehood* for the thing it selfe, and infinite *preiudice* in respect of others, *blaspheme* God and his holy Truth?

But if it be done of purpose, and *in malice* to despight the *Truth*, and the *Professors* thereof: §. II. *Whether malicious.* I scarce know whether there bee a greater sinne, or no. *Maliciously* to oppose the *knowne Truth*, is by most Diuines accounted a principall branch of that great vnardonable sinne, the *sinne against the holy Ghost*: by some, the very sinne it selfe. I dare not say it is so; nor yet that it is vnardonable, or hath finall impenitencie necessarily attending it: I would bee loth to *interclude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I thinke I may safely say; it commeth shrewdly neere the *sinne against the holy Ghost*, and is a faire (or rather a foule) step towards it, and leaueth very little hope of pardon. That great sin against the holy Ghost, the *Holy Ghost* it selfe in the Scriptures chuseth, rather than

^a Math. 12.
31. 32.

^b 1 Tim. 1. 13.

^a 1 Tim. 1. 13.

§. 12.
or not, is
damnable.

^a Inuoluntari-
um minuit de
ratione peccati.

than by any other to expresse by this name of
^a Blasphemie, Mat. 12. And whereas our Apostle,
1 Tim. 1. saith, That though he were a Blasphemer,
yet ^b he obtained Mercy, because he did it ignorantly
in vnbeliefe: he leaueth it questionable, but withall
suspicious, whether there may bee any hope of
Mercy for such as blaspheme maliciously, & against
knowledge. If any mans be; certainly such a mans
damnation is most iust.

But not all Slanders of Gods truth are of that
deepe die: not all Slanderers, finners in that high
degree. God forbid they should. There are re-
spects, which much qualifie and lessen the sin. But
yet allow it any in the least degree, and with the
most fauourable circumstances; still the Apostles
sentence standeth good: Without repentance
their damnation is iust. Admit the Truth bee darke
and difficult, and so easily to be mistaken: admit
withall, the man be weake and ignorant, and so apt
to mistake; his vnderstanding being neither distinct
through incapacitie to apprehend and sort things
aright, nor yet constant to it selfe through vnsettled-
nesse and leuitie of iudgement. Certainly his mis-
prision of the Truth is so much ^a lesse, than the
others wilfull Calumnie; as it proceedeth lesse from
the irregularitie of the Will to the Iudgement.
And of such a man there is good hope, that both
in time he may see his errour, and repent expressly
and particularly for it; and that in the meane time
he doth repent for it implicite, & in clusiuely in his
generall contrition for, and confession of the masse
lumpce

lump of his *hidden*, and ^b *secret*, and *unknowne* ^b Psal. 19.
 finnes. This Charity bindeth vs both to *hope* for
 the future, and to *thinke* for the present: and Saint
Pauls example and words in the ^c place but now ^c 1 Tim. 1. 13.
 alledged, are very comfortable to this purpose.
 But yet still thus much is certaine: He that through
 ignorance, or for want of apprehension or iudge-
 ment, or by reason of whatsoeuer other defect or
 motiue, bringeth a *slander* vpon any diuine Truth;
 though neuer so perplexed with difficulties, or o-
 pen to cauilt: vnlesse he repent for it, either *in the*
particular, (and that he must doe, if euer God open
 his eyes, and let him see his fault,) or at leastwise
in the generall; it is still a damnable sinne in him;
His damnation is iust. We haue the very case almost
 in *terminis* laid downe, and thus resolved in 2 Pet.
 3. ^d *In which are some things hard to be vnderstood*, ^d 2 Pet. 3. 18.
 (obserue the condition of the things; *hard to be vn-*
derstood) *which they that are vnlearned, and vnsta-*
ble, (obserue also the condition of the persons; *vn-*
learned, and vnstable,) *wrest, as they doe also the o-*
ther Scriptures, to their owne destruction. Where we
 haue the *matter* of great difficultie, *hard to bee vn-*
derstood; the *persons* of small sufficiencie, *vnlear-*
ned, and vnstable, and yet if men, euen of that *weak-*
nesse, *wrest* and peruert truths, though of that *hard-*
nesse, they do it *to their owne destruction*, saith S. Peter there; to their owne *iust*
damnation, saith S. Paul in my Text. This from the
 Censure in the first sense.

Take

§. 13. Take it in the other sense, with reference to this *We must not* vngodly resolution, *Let vs doe euill, that good may doe any euill, come*: it teacheth vs, that no pretension of doing it for any good, *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoeuer, can excuse those that presume to doe euill; but that still the euill they doe is damnable, and it is but iust with God to render damnation to them for it; *whose damnation is iust*. And thus vnderstood, it openeth vs a way to the consideration of that maine Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, doe any euill*. For the farther opening, and better vnderstanding whereof, (since the rule is of infinite vse in the whole practice of our liues:) that wee may the better know when, and where, and how farre to apply it aright for the direction of our *Consciences* and *Actions*; we must of necessitie vnfold the extent of this word, *euill*, and consider the seuerall kinds and degrees of it distinctly and apart. Wee must not doe euill, that good may come.

§. 14.
Touching euils of paine.
a Tertul. l. 2.
adu. Marcion
cap. 14.

First, *euill* is of two sorts. The euill of *fault*, and the euill of *punishment*. *Malum delicti*, and *Malum supplicij*; as ^a *Tertullian* calleth them: or as the more receiued termes are, *Malum Culpa*, and *Malum Pene*. The euill we *commit* against God, and the euill God *inflicteth* vpon vs. The euill we *doe*; vniustly, but yet willingly: and the euill we *suffer* vniustly, but yet iustly. In a word, the euill of *sin*, and the euill of *paine*. Touching euils of paine; if the

the Case be put, when two such evils are propounded, and both cannot be auoided, whether we may not make choyce of the one, to auoide the other. The resolution is ^b common and good from the old Maxime, *è malis minimum*, we may incurre the “lesser, to preuent the greater euill. As wee may “deliuer our purse to a Theefe, rather than fight “vpon vnequall termes to saue it: and in a tempest “cast our wares into the Sea, to lighten the Ship “that it wracke not: and indure the launcing and “searing of an old sore, to keepe it from festering “and spreading. And this *Principle* in my Text is not a rule for that Case: that being propounded concerning *euils of Paine*; whereas my Text is intended onely of the *euils of Sinne*. Wee are hence resolued, that we are not to *do* any euill, that good may come of it: for all which yet we may *suffer* some euill, that good may come of it. Although (to note that by the way) the common answer *è malis minimum*, euen in euils of Paine is to be vnderstood, (as most other practicall conclusions are) not as simply and *vniversally*; but as *commonly* and ordinarily true. For (as ^c one saith well) perhaps there are Cases, wherein two euils of Paine being at once propounded, it may not bee safe for vs to be our owne caruers.

^b Inter hæc datur electio; & minus damnum facere licet, ut evitetur maius. Pareus hic.

^c Slater on this place.

But I must let passe the Questions concerning euils of Paine, as impertinencies. The *euils of sin* are of two sorts. Some are *euill* formally, simply, & *per se*; such as are *directly* against the scope & purpose of some of Gods Commandements: as *Atheisme* §. 15.

Euils of sin simply such.

against the first, *Idolatry* against the second, and so against the rest, *Blasphemy*, *Prophanenesse*, *Disloyaltie*, *Crueltie*, *Adulterie*, *Iniustice*, *Calumny*, *Auarice*, and the like; all which are euill in their owne nature, and can neuer (*positis quibuscunque circumstantijs*) be done well. Other some are euill only respectiue-ly, and *by accident*: but otherwise in their own nature indifferent; and such as may be, and are done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular vse for the resolution of many Cases of Conscience: wee must yet more distinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *meanes*, whereby things otherwise *in nature indifferent*, become *accidentally euill* for their vse.

§. 16. Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and *Things equally indifferent*, I thinke not altogether vnfitly) ^a *indifferentia ad* ^b *utrumlibet*; and ^c *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent things* are such, as (barely considered) are arbitrarie either way, and hang in *equilibrio* betwene good and euill, without turning the Scale either one way or other, as not hauing any notable inclination or propension vnto either rather than other: as to *drinke fasting*, to *walke into the fields*, or to *lift vpones hand vnto his head*, &c. Now concerning such things as these, if any man should bee so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience

science whether they were *good* or *euill*; as namely, whether hee should do *well* or *ill*, to walke abroad into the fields a mile or two with his friend, the thing it selfe is so *equally indifferent*, that it were resolution enough to leaue it *in medio*, and to answer him, there were neither good nor hurt in it: the Action of walking, *barely considered*, being not "greatly either *morally good*, or *morally euill*. I say, " *morally*; for in matter of *health* or *ciuitie*, or otherwise it may be good, or euill: but not " *mo-* c *Quia eorum*
rally, and *spiritually*, and in matter of *conscience*. *obiectum non*
includit ali-
quid pertinens
ad ordinem ra-
tionis. Aquin. 1. 2. qu. 18. art. 8.

And I say withall *barely considered*, for there may be circumstances, which may make it *accidentally euill*. As to walke abroad in the fields, when a man should be at Diuine Seruice in the Church, is *by accident* *morally euill*; through the circumstance of "Time: as on the contrary, *not to walke*, if we haue "promised to meet a friend at such a time, and in "such a place, who standeth need of our present "helpe, is *by accident* *morally euill*, through the "obligation of that former promise. But yet still, these and other circumstances set aside; *barely to walke*, or *barely not to walke*, and the like, are *Indifferentia ad utrumlibet*, things in their owne nature (and that *equally*) indifferent.

Things *unequally indifferent* are such, as though they be neither *uniuersally good*, nor *absolutely euill*; yet euen *barely considered*, sway more or lesse rather the one way than the other. And that either vnto *good*, or vnto *euill*. Of the former sort are such outward actions, as being in Morall pre-

cepts *indefinitely commanded*, are yet sometimes sinfully and ill done: as, *giuing* an Almes, *hearing* a Sermon, *reproving* an offender; and the like. Which are in themselves good; and so to bee accounted, rather than euill, though some vnhappy circumstance or other may make them ill. Of the later sort are such outward actions, as beeing in Morall precepts *indefinitely prohibited*, are yet in some cases lawfull, and may be well done: as, *swearing* an oath, *travelling* on the Sabbath day, *playing* for money; and the like. Which are in themselves rather euill, than good, because they are euill, vnlesse all circumstances concur to make them good. Now of these actions, though the former sort carry the face of *good*, the later of *euill*; yet in very truth both sorts are *indifferent*. Vnderstand mee aright: I do not meane indifferent *indifferentia contradictionis*, such as may bee indifferently either done, or not done; but indifferent onely *indifferentia contrarietatis*, such as (suppose the doing) may be indifferently either good or euill: because so they may bee done, as to be *good*, and so they may be done also, as to be *euill*. But yet with this difference, that those former, though indifferent, and in some cases euill, are yet of themselves *notably & eminently* inclined vnto *good*, rather than euill; and these later proportionably vnto *euill* rather than good. From which difference it cometh to passe, that to the *Question* barely proposed concerning the former actions, whether they bee good or euill; the answer is iust and warrantable,

to

to say *indefinitely* they are good: and contrarily concerning the later actions, to say *indefinitely*, they are euill.

Which *difference* well weighed (to note that by the way) would serue to iustifie a common practice of most of vs in the exercise of our Ministerie, against such as distaste our doctrine for it, or vniustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitiuely* condemne as euill, *swearing, and gaming for money, and dancing, and recreations vpon the Sabbath day, & going to Law, and retaliation of iniuries, and Monopolies, and raising of rents, and taking forfeitures of Bonds, &c.* and in our owne coat *Non-residency, and Pluralities, &c.* Most of which yet, and many other of like nature, most of vs *do*, or *should* know to be in some cases lawful; and therefore in the number of those indifferent things which wee call *Indifferentia ad vnum*. You that are our hearers should bring so much *charitable discretion* with you, when you heare vs in the Pulpits condemne things of this nature; as to vnderstand vs no otherwise, than wee either doe or should meane, and that is thus: that such and such things are euill, as now adaies, through the corruptions of the times, most men vse them; and such as therefore should not be aduentured vpon without *mature & vnpartiall disquisition* of the vprightnesse of our *affections* therein, and a *seueretriall* of all *circumstances*, whether they carry weight enough with them to giue our consciences a sufficient securitie, not onely of their *lawfulnesse* in them-
§. 18.
A profitable digression, occasioned from the premises.
a Let euery man be fully perswaded (innegopoids) in his owne mind, vers. 3.

*“themselves, & at large, but of their particular law-
“fulnesse too vnto vs, & then. But this by the way.*

§. 19. *How things become acci-
dentally euill.* Now to proceed. There are diuers meanes wher-
by things not *simply* euill, but in themselues (either
equally, or vnequally) indifferent, may yet become
accidentally euill. Any defect or obliquity, any vn-
happy enteruening circumstance, is enough to poi-
son a right good action, & to make it stark naught.

I may aswell hope to graspe the Sea, as to compre-
hend all those meanes. I make choyce therefore to
remember but a few of the chiefest, such as hap-
pen oft, and are very considerable. Things not sim-
ply euill, may accidentally become such; as by sun-
dry other meanes, so especially by one of these
three: *Conscience, Scandall, and Comparison.* First,
Conscience; in regard of the *Agent*. Though the
thing be good, yet if the Agent doe it with a con-
demning, or but a doubting *Conscience*, the Acti-
on becommeth euill.

^a Rom. 14. 14 *To him that esteemeth any
b Ibid. vers. 23. thing to be vncleane, to him it is vncleane; and^b hee
that doubteth, is damned if he eate, because he eateth*

2 *not of Faith, Chap. 14. of this Epistle. Secondly,
Scandall; in regard of other men.* Though the thing

^c Ibid. vers. 21 *be good, yet if a brother^c stumble, or be offended, or
be made weake by it, the action becommeth euill.*

^d Ibid. vers. 20 *All things are pure; but it is euill for that man who
eateth with offence, vers. 20. there.*

3 *Thirdly, Comparison; in regard of other actions.* Though the thing
be good, yet if we preferre it before better things,
and neglect or omit them for it, the action becom-

^e Math. 9. 13. *meth euill. ^e Goe, and learne what that is, I will have*

mercy.

mercie and not sacrifice: Matth. 9.

The *stuffe* thus prepared, by differencing out those things, which vndistinguished, might breed confusion: our next business must be, to lay the Rule, and to apply it to the severall kinds of *Euill*, as they haue bin differenced. I foresaw we should not haue time to goe thorow all that was intended: and therefore we will content our selues for this time, with the consideration of this Rule, applied to things *simply euill*. In them the Rule holdeth perpetually, and without exception: *That which is simply euill, may not for any good be done*. We know not any greater good (for there is not any greater good) than *the glory of God*: we scarce know a lesser sin (if any sin may be accounted little) than a harmlesse *officious lye*. Yet may not^a this be done; no not for that. *Will you speake wickedly for God, and talke deceitfully for him? Iob 13. 7.* If not for the glory of God; then certainly not for any other inferiour end: not for the sauing of a *life*; not for the^b conversion of a *soule*; not for the peace of a *Church*; and (if euen that were possible too) not for the redemption of a *world*. No^c intention of any *end* can warrant the choice of sinfull *meanes* to compasse it.

The reasons are strong. One is; because sinne in its owne nature, is *a de numero ineligibilium*: and therefore as not eligible *propter se*, for it own sake, (there is neither forme nor beautie in it, that wee should desire it;) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution

§. 20.

Nothing simply euill, may be done for any good to come thereby.

a Vide fuse Augustinum in lib. de Mendacio; & contra Mendacium; & alibi.

b Ad sempiternam salutem nullus ducendus est opitulante mendacio. Aug. de mendac. c. 19.

c Ea que constat esse peccata, nullo bonae cause se obtentu, nullo quasi bono fine, nulla velut bona intentione facienda sunt. Aug. contra Mendac. c. 7.

§. 21.

The first Reas.

a Suae naturae repugnat peccato, quod sit eligibile: & propterea nec propter se, nec propter aliud bonum, est eligibile. Caiet. in hunc locum.

of the Schooles. In *ciuill* and *poplar elections*, if men make choice of such a person, to beare any office or place among them; as by the locall *Charters, Ordinances, Statutes*, or other *Customes* which should rule them in their choice, is altogether ineligible: the election is *de iure nulla*, naught and voide; the incapacie of the *person elected*, making a nullitie in the *act of election*. No lesse is it in *morall* actions and elections: if for any intended end we make choice of such meanes, as by the Law of God (which is our rule, and must guide vs) are ineligible; and such is euery sinne.

§. 22.

The second reason.

a Aquin. 1. secundæ. qu. 18. art. 4. ad. 3. & qu. 19. art. 6. ad 1. ex Dionysio, cap. 4. de diuin. nomin.

b Non est actio bona simpliciter, nisi omnes bonitates concurrant: sed quilibet defectus singularis causat malum.

Aquin. 1. 2. qu. 18. art. 4. ad. 3.

c 1. Sam. 15. 20. &c.

Another reason is grounded vpon that Principle, *Bonum ex causa integra, Malum ex partiali*. Any partiall or particular defect, in *Object, End, Maner*, or other *Circumstance*, is inough to make the whole action bad; but to make it good, there must be an vniuersall^b concurrence of all requisite conditions in euery of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the^c due proportion of euery part. And any one short^c *Clause*, or *Prouiso*, not legall, is sufficient to *abate* the whole *writ* or *instrument*, though in euerie^c other part absolute, and without exception. The *Intention* then, be it granted neuer so good, is vn-sufficient to warrant an *Action* good; so long as it faileth either in the *object*, or *maner*, or any requisite circumstance whatsoever. ^c *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *do sacrifice to the Lord*: but God reiected

relected both it and him, 1 Sam. 15. We can thinke
no other, but that ^d *Vzzah* intended the safetie ^d 2 Sam. 6.
of Gods Arke, when it tottered in the cart, and hee ^{6, 7.}
stretched out *his hand to stay it* from falling: but
God interpreted it a presumption, and punished it,
2 Sam. 6. Doubtlesse ^e *Peter* meant no hurt to ^e Math. 16.
Christ, but rather good; when hee *ooke him aside*, ^{22, 23.}
and aduised him to bee good to himselfe, and to
keepe him out of danger: yet Christ rebuked him
for it, and set him packing in the Diuils name, *Get*
thee behinde me, Sathan, Mat. 16.

But what will wee say (and let that stand for a ^{§. 23.}
third reason) if our pretended *good intention* proue ^{The third}
indeed no good intention? And certainly, be it as ^{Reason.}
faire and glorious, as we could be content to ima-
gine it, such it will proue to be, if it set vs vpon any
finfull or vnwarranted meanes; indeed no *good in-*
tention, but a *bad*. For granted it must be, that the
Intention of any end doth *virtually* include the
meanes: as in a Syllogisme, the *Premises* doe the
Conclusion. No more then can the choice of *ill*
meanes proceed from a *good intention*; than can a
false Conclusion be inferred from true *Premises*: and
“that is impossible. From which ground it is, that
“the ^a *Fathers*, and other *Diuines* doe oftentimes ^a Greg. lib. 18.
“argue from the *intention* to the *action*, and from ^{Moral. cap. 13.}
“the goodnesse of the one, to the goodnesse of ^{Euseb. Emist.}
“both: to that purpose applying those speeches of ^{hom. 26. and}
“our Sauour, in the twelfth, and in the sixth of ^{others.}
“*Matthew*, ^b *Either make the tree good, and his fruit* ^b Math. 12. 33.
“*good: or else make the tree corrupt, and his fruit cor-*
rupt:

c Math. 6. 12.

23b. mat. 2. b.

rupt: And, *c* if thine eye be single, thy whole body shall be full of light: but if thine eye be euill, thy whole body shall be full of darknesse. The light of the body, is the eye; & of the worke, the intention. No maruell, when the eye is euill, if the whole body bee darke; and when the intention is euill, if the whole worke be naught. That which deceiueth most men in iudging of good or bad intentions, is, that they take the *end*, and the *intention*, for one and the same thing: betwixt which two there is a spacious difference. For the *end*, is the thing *propter quid*, for which we work, that whereat we aime in working, and so hath *rationem causæ finalis*: but the *intention* is the cause *à qua*, from which we worke, that which setteth vs on working; and so hath *rationem causæ efficientis*. Now betweene these two kindes of causes, the *finall* and the *efficient*, there is not only a great difference, but euen a repugnancie; in such sort, as that it is impossible they should at any time *cōincidere*, which some other kindes of causes may doe. It is therefore an error to thinke, that if the *end* bee good, the *intention* of that end must needs be good: for there may as well be ^d a bad *intention* of a good *end*, as a bad *desire* of a good *object*. Whatsoeuer the *end* be we intend, it is certaine that *intention* cannot be good, which putteth vs vpon the choice of euill *meanes*.

d Sed videte ne fortè non sit verè oculus simplex, qui fallitur. Bernard. de precept. & dispensat.

§. 24.
The first Inference against the Church of Rome.

Me thinkes the Church of Rome should blush, (if her forehead dyed red with the blood of Gods Saints, were capable of any tincture of shame,) at the discouery of her manifold impostures, in counterfeiting

terfeiting of *Reliques*, in coyning of *Miracles*, in compiling of *Legends*; in gelding of good Authors by *expurgatory Indexes*; in iuggling with Magistrates by lewd *Equiuocations*, &c. Practices warrantable by no pretence. Yet in their account but a *pie fraudes*; for so they terme them, no lesse ridiculously, than falsly: for the one word contradicteth the other. But what doe I speake of these, but petty things, in comparison of those her lowder impieties: breaking *covenants* of truce and peace; dissoluing of *lawfull*, and dispensing for *unlawfull* marriages; assoyling Subjects from their *Oaths* and *Allegiance*; plotting *Treasons*, and practising *Rebellions*; excommunicating and dethroning *Kings*; arbitrary disposing of *Kingdomes*; stabbing and murdering of *Princes*; warranting vniust *inuasions*; and blowing vp *Parliament* houses. For all which, and diuers other foule attempts, their *Catholique* defence is the aduancement (forsooth) of the *Catholique Cause*: Like his in the Poet, *Quocunque mori*, is their Resolution; by right, or wrong, the *State* of the *Papacie* must be vpheld. That is their *unum necessarium*: and if heaven fauour not; rather than faile, helpe must be had from *hell*, to keepe Antichrist in his throne.

^a Sancta Hypocrisis, was Dominicus his word.

^b Horat. lib. i. Epist. i.

^c Gaudeo, siue per veritatem, siue per occasionem, Romane Ecclesie dignitatem extolli.

Ioseph. Stephanus de Ose. ped. in Epist. ad lect.

But let them passe, and touch neerer home. §. 25. There are (God knoweth) many *Ignorants* abroad in the world: some of them so vnreasonable, as to thinke they haue sufficiently *non-plus* any reprouer; if being admonished of something ill done, they haue but returned this poore reply, *Is it not better*.

The second Inference against a vulgar error.

2 Iam. 2. 10. 11.

better to do so, than to do worse? But alas, what necessitie of doing either *so, or worse*; when Gods law bindeth thee from both? *He that said, Doe not commit adultery; said also, Do not kill: and he that said, Doe not steale; said also, Doe not lie.* If then thou lie, or kill, or doe any other sinne; though thou thinkest thereby to auoide stealth, or adultery, or some other sinne: yet *thou art become a transgressour of the Law; and by offending in one point of it, guilty of all.* It is but a poore choyce, when a man is desperately resolved to cast himselfe away; whether hee should rather *hang, or drowne, or stab, or pine* himselfe to death: there may be more horror, more paine, more lingring, in one than another; but they all come to one period, and determine in the same point; *death is the issue of them all.* And it can be but a slender comfort for a man, that will needes thrust himselfe into the mouth of hell by sinning wilfully, that he is damned rather for *lying, than for stealing, or whoring, or killing, or some greater crime: Damnation is the wages of them all.* Murder can but hang a man; and (without fauour) *Petty-Larceny* will hang a man too. The *greatest* finnes can but damne a man; and (without Gods mercie) the *smallest* will damne a man too. But what? wil some reply: In case two finnes be propounded, may I not doe the lesser, to auoide the greater? otherwise must I not of necessitie doe the greater? The answer is short and easie: If two finnes bee propounded, doe neither. *Emalis minimum, holdeth*

deth as you heard (and yet not alwayes neither) in
euils of Paine: But that is no Rule for *euils of sinne*.
 Here the safer Rule is, *è malis nullum*. And the rea-
 son is found; from the *Principle* wee haue in hand.
 If wee may not doe any euill, to procure a positieue
 good; certainly ^b much lesse may wee doe one
 euill, to auoide or preuent another.

re debemus facere mala ut euitemus peiora. Euitare enim peiora, multo minus bonum est; quam euenire bonum, Cajetan. hic.

But what if both cannot bee auoyded, but that
 one must needes be done? In such a straire may
 I not chuse the lesser? To *thee*, I say againe, as be-
 fore, *Chuse neither*. To the *Case*, I answer; It is no
 Case: because, as it is put, it is a *case impossible*. For
Nemo angustatur ad peccandum; the *Case* cannot
 be supposed, wherein a man should be so straitned,
 as he could not come off fairly without sinning. A
 man by rashnesse, or feare, or frailty, may foulely
 entangle himselfe; and through the powerfull en-
 gagements of sinne drive himselfe into very nar-
 row straites, or be so driven by the fault or iniury
 of others: yet there cannot be any such straits, as
 should enforce a necessitie of sinning, but that still
 there is one path or other out of them without
 sinne. The *Perplexity* that seemeth to bee in the
 things, is rather in the *men*; who puzzle and lose
 themselves in the *Labyrinths* of sinne, because
 they care not to heed the *clue* that would leade
 them out, if it were well followed. Say, a man
 through heate of bloud make a wicked vow to kill

his

*b Eadem doc-
 trina, quâ hor-
 remus facere
 mala ut eueni-
 ant bona, hor-
 rare debemus facere mala ut euitemus peiora. Euitare enim peiora, multo minus bonum est; quam euenire bonum, Cajetan. hic.*

§. 26.

*The obiection
 from the see-
 ming case of
 perplexitie
 removed.*

*a Non enim da-
 tur perplexio ex
 parte rerum: sed
 contingere po-
 test ex parte ho-
 minis nescientis
 euadere, nec vi-
 dentis aditum
 euadendi absque
 aliquo peccato.
 Caiet hic. See
 the glosse on
 dist. 13. item
 aduersus, where
 hee proneth
 against Grati-
 an that there
 can be no per-
 plexitie.*

his brother : here hee hath by his owne rashnesse brought himselfe into a seeming strait, that either he must commit a *murther*, or breake a *vow*; either of which seemeth to bee a great sinne, the one against the *fifth*, the other against the *third* commandement. But here is in very deed no strait or perplexity at all : Here is a faire open course for him without sinne. Hee may breake his vow ; and there an end, Neither is this the choyce of the *lesser sinne* ; but onely the *loosening* of the *lesser bond* : the bond of *charitie* being greater, than the bond of a *promise* ; and there being good reason that (in termes of *inconsistencie*, when both cannot stand,) the lesser bond should *yeeld* to the greater. But is it not a sinne for a man to breake a *vow*? Yes, where it may be kept *salua charitate & iustitia*, there the breach is a sinne : but in the case proposed, it is no sinne. As Christ saith in the point of *swearing*, so it may be said in the point of *breach of vow*, *in re pueris* *neuer* was any breach of vow ; but it was *peccatum*, or *ex peccato* : the breaking is either it selfe formally a sinne ; or it argueth at least a *former sinne*, in the making. So as the sinne, in the case alledged, was before in making such an vnlawfull vow ; and for that sinne the party must repent : but the breaking of it now it is made, is no new sinne ; (rather it is a necessarie duty, and a branch of that repentance which is due for the former rashnesse in making it,) because a hurtfull vow is, (and that *virtute precepti*) rather to be broken than kept.

b Non docet
eligere minus
peccatum, sed
solutionem mi-
noris nexus.
Caietanus hic,
speaking of the
Councell of
Toledo. See c.
22. q. 4. per tot.

c Math. 5. 37.

kept. The ^d *Egyptian Midwives*, not by their ^d *Exod. 1.*
 owne fault, but by *Pharaohs* tyrannous command, ^{16, &c.}
 are driuen into a narrow strait, enforcing a seeming
 necessitie of sinne: for either they must destroy the
 Hebrew children, and so sinne by *Murther*; or else
 they must deuise some handsome shift to carry it
 cleanelly from the Kings knowledge, and so sinne
 by *lying*. And so they did; they chose rather to *lye*,
 than to *kill*: as indeed in the comparison it is by
 much the lesser sinne. But the very truth is, they
 should haue done neither: they should flatly haue
 refused the Kings commandement, though with
 hazzard of their liues; and haue resolved rather to
 "suffer *any* euil, than to do *any*. And so ^e *Lot* should ^e *S. Augustin*
 "haue done: hee should rather haue aduentured ^{contra Men-}
 "his owne life, and theirs too, in protecting the ^{dac. c. 19.}
 "chastitie of his Daughters, and the *safetie* of his
 "ghests; than haue ^{*} offered the expofall of his ^{* Gen. 19. 8.}
 "Daughters to the lusts of the beastly Sodomites, ^{Perturbatio a-}
 "though it were to redeeme his *ghests* from the ^{nimi fuit, non}
 "buse of fouler and more abominable filthinesse. ^{consilium. Hist.}
 Absolutely; there cannot be a *case* imagined, wher- ^{Scholast. in}
 in it should be impossible to auoide one sin, vnlesse ^{Gen. cap. 52.}
 by the committing of another. The *case* which of ^{f Sinne is the}
 all other commeth neereft to a *Perplexity*, is that of ^{transgression}
 "an *erroneous conscience*: because of a double bond, ^{of the Law,}
 "the bond of *Gods Law*; which to ^f transgresse, ^{1 Ioh. 3. 4.}
 "is a sinne; and the bond of *particular conscience*, ^{g Whatfoener}
 "which also to ^e transgresse, is a sinne. Where- ^{is not of Faith,}
 "upon there seemeth to follow an ineuitable ne- ^{is sinne, Rom.}
 "cessitie of sinning; when *Gods Law* requireth ^{14. 23.}
 "one ^{Omne quod fit}
 "one ^{contra conscien-}
 "one ^{tiam, edificat}
 "one ^{ad gehennam.}
 "one ^{c. 28. q. 1. Om-}
 "one ^{nes. §. Ex his.}

"one thing, and *particular conscience* dictateth the
 "flat contrary: For in such a case, a man must ei-
 "ther obey Gods Law, and so sinne against his
 "owne conscience; or obey his owne conscience,
 "and so sinne against Gods Law. But neither in
 "this case is there any *Perplexitie* at all in the
 "*things* themselves: that which there is, is through
 "the default of the *man* onely, whose iudgement
 "being erroneous mis-leadeth his conscience, and
 "so casteth him vpon a necessitie of finning. But
 "yet the necessitie is no simple, and absolute, and
 "vnauoidable, and perpetuall necessitie: for it is
 "onely a necessitie *ex hypothesi*, and for a time, and
 "continueth but *stante tali errore*. And still there is
 "a way out betwixt those finnes, and that without a
 "third: and that way is *deponere erroneam conscientiam*.
 "He must rectifie his iudgement, and reforme
 "the errour of his Conscience, and then all is well.
 "There is no perplexitie, no necessitie, no obligati-
 "on, no expedience; which should either *enforce*, or
 "*perswade* vs to any sinne. The resolution is damna-
 "ble, *Let vs doe euill, that good may come*.

§. 27. I must take leaue, before I passe from this point,
 The Rule ap- to make two *instances*; and to measure out from
 plyed in two the Rule of my Text an answer to them both. They
 instances, are such, as I would desire you of this place to take
 due and speciall consideration of. I desire to deale
 plainly; and I hope it shall bee (by Gods blessing
 vpon it) *effectually*, for your good, and the Chur-
 ches peace. One instance shall bee in a sinne of
Commission; the other, in a sinne of *Omission*.

The

The sinne of *Commission* wherein I would instance, is indeed a sinne *beyond Commission*: it is the vsurping of the Magistrates Office without a *Commission*. The *Question* is; whether the zealous intention of a good end may not *warrant* it good, or at least *excuse* it from being euill, and a sinne? I need not frame a *Case* for the illustration of this instance: the inconsiderate forwardnes of some hath made it to my hand. You may reade it in the disfigured *windowes* and *wals* of this Church: *Pictures*, and *Statua's*, and *Images*; and for their sakes the *windowes* and *walles* wherin they stood, haue been heretofore, and of late pulled downe, and broken in pieces and defaced: without the *Command*, or so much as *leave* of those who haue power to reforme things amisse in that kind. Charitie bindeth vs to thinke the best of those that haue done it: that is, that they did it out of a forward (though *mis-gouerned*) *zeale*; intending therein Gods glory in the farther suppression of *Idolatrie*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, the *Question* is, whether the *intention* of such an end, can iustifie such a deed? §. 28. The former instance.

And the fact of *Phinehes*, *Numb. 25.* (who for a much like end, for the staying of the people from *Idolatrie*, executed vengeance vpon *Zimri* & *Cofbi*, being but a priuate man, and no Magistrate;) seemeth to make for it. a Numb. 25. 7, 8

But my Text ruleth it otherwise. If it be euill; it is not to bee done, no not for the preuenting of *Idolatrie*. I passe by some considerations otherwise §. 29. Resolved from the rule of my Text.

- 1 of good moment; as namely *first*, whether Statua's and Pictures may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *ciuill* and *historicall* vses, not only lawfully
 "and decently, but euen *profitably*? I must confesse,
 "I neuer yet heard substantiall reason giuen, why
 "they might not: at the least, so long as there is
 2 "no apparant danger of superstition. And *second-*
 "ly, whether things either in their first *erection*, or
 "by succeeding *abuse* superstitious, may not bee
 "profitably continued, if the Superstition be abo-
 "lished? Otherwise, not Pictures only, and Crof-
 "ses, and Images; but most of our *Hospitals*, and
 "Schools, and Colledges, and Churches too must
 "downe: and so the hatred of Idolatrie should but
 "Vsher in licentious Sacriledge, contrary to that
 "passage of our Apostle in the next Chapter be-
 3 fore this, *"Thou that abhorrest Idols, committest*
 "thou Sacriledge? And *thirdly*, whether these tor-
 "ward ones haue not bewrayed somewhat their
 "owne selfe-guiltinesse in this Act, at least for the
 "manner of it, in doing it secretly, and in the darke?
 A man should not *dare* to do that, which he would
 not willingly either bee *seene* when it is a *doing*, or
 4 *owne*, being *done*. To passe by these; consider no
 more but this one thing onely, into what dange-
 rous and vn sufferable absurdities a man might run;
 if hee should but follow these mens grounds. *Er-*
ranti nullus terminus: Errour knoweth no stay, and
 a false *Principle* once receiued, multiplieth into a
 thousand absurd *conclusions*. It is good for men to

b 3705 d'7670
 d'3705,
 v'3705
 Salom. Arist. d.
 Physic. 2.

goe vpon sure grounds, else they may runne and wander *in infinitum*. A little errour at the first, if there bee way giuen to it, will increase beyond beliete; as a *small sparke* may fire a large City, and a *cloud* no bigger than a *mans hand*, in short space ouerspread the face of the whole Heauens. For grant, for the suppression of Idolatrie, in case the *Magistrate* will not doe his office, that it is lawfull for a *private man* to take vpon him to reforme what he thinketh amisse, and to doe the part and Office of a *Magistrate* (which must needs haue been their ground, if they had any, for this action:) there can be no sufficient cause giuen, why by the same reason, and vpon the same grounds, a *private man* may not take vpon him to establish *Lawes*, raise *Powers*, administer *Iustice*, execute *Malesactors*, or doe any other thing the *Magistrate* should doe; in case the *Magistrate* slacke to do his duty in any of the premises. Which if it were once granted (as granted it must bee, if these mens fact bee iustificable;) euery wise man seeth, the end could bee no other but vast *Anarchie* and confusion both in *Church* and *Commonweale*: whereupon must vnauoidably follow the speedy subuersion both of *Religion* and *State*. If things be amisse, and the *Magistrate* helpe it not; *private men* may lament it, and as occasion serueth, and their condition and calling permitteth, soberly and discretely put the *Magistrate* in minde of it: But they may not make themselues *Magistrates*, to reforme it.

§. 30.

The example
of Phinehes
examined.

2

3

a Nec Samson
aliter excusa-
tur, quod seip-
sum cum hosti-
bus ruinâ do-
mus oppressit,
nisi quod laten-
ter Spiritus
Sanctus hoc ius-
serat, qui per
illum miracula
faciebat.

Aug. l. i. de ciu.
Dei ca. 21.

Si defenditur
non fuisse pec-
catum, priua-
tum habuisse
Consilium in-
dubi: anter cre-
dendus est.

Bern. de præc.
& dispensat.

b Gen. 22. 2.

c Chytr. in
Gen. 14. & in
Exod. 32.

And as to the act of *Phinehes*: though I rather thinke he did; yet what if he did not well in so doing? It is a thing we are not certaine of: and wee must haue certainer grounds for what we do, than vncertaine examples. Secondly, what if *Phinehes* had the Magistrates authoritie to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the chapter, where the Story is laid downe, *Numb. 25. 5.* especially paralleld with another Story of much like circumstances, *Exod. 32. 27.* that as there the *Leuites*, so here *Phinehes* drew the sword in execution of the expresse command of *Moses* the supreme Magistrate. If neither thus, nor so: yet thirdly, (which cutteth off all plea, and is the most common answere ordinarily giuen by *Diuines* to this and the like instances drawne from some singular actions of Gods Worthies;) *Men of Heroicall spirits* and gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some speciall seruice for the good of Gods Church, were exempt from the common rules of life: and did many things, (as we are to presume,) not without the *secret motion and direction* of Gods holy and powerful Spirit, which weretherefore good in them (that *secret direction* being to them *loco specialis mandati*, like that to *Abraham* for sacrificing his sonne) but not safe, or lawfull for vs to imitate. *Opera liberi spiritus*, say *Diuines*, *non sunt exigenda ad regulas communes, nec trahenda in exemplum vite.* The extraordinary

nary Heroicall Acts of Gods Worthies are not to be measured by the common rules of life, nor to become exemplary vnto others. Of which nature was ^d *Dauids* single combate with *Goliath*; and ^e *Samsons* pulling downe the house vpon himselfe ^f and the Philistines; and ^g *Moses* slaying the Egyptian; and ^h *Ehuds* stabbing of King *Eglon*; and ⁱ *Eliabs* calling downe for fire from Heauen vpon the Captaines and their fifties, and diuers others recorded in Scripture. Of which last fact we haue our blessed Sauours iudgement, in *Luk. 9.* that it was done by the extraordinary and peculiar instinct of Gods Spirit, but is not to be imitated by others, without ^j *particular certaine assurance* of the like instinct. Where when the *Disciples* would haue called downe for fire from Heauen vpon the Samaritanes, and alleaged *Elias* for their precedent; ^k *Lord, wilt thou that we command fire to come downe from Heauen and consume them, as Elias did?* His answer was with a kinde of indignation (as both his ^l *gesture* and *speeches* shew) *Nescitis cuius spiritus estis; You know not what manner of spirit you are of.* *Elias* was indued with an extraordinary spirit, in the freedome whereof he did what hee then did: but it is not for you or others to propose his example, vnlesse you can demonstrate his Spirit. And if *Phinehes* Act also was (as most ^m thinke it was) such as these: it can no more iustifie the v-
 “surpation of Magistracie; than *Dauids* act can
 “bloody Duels, or *Samsons* selfe-murther, or
 “*Moses*’s secret slaughter, or *Ehuds* King-killing, or
Eliabs

^d 1. Sam. 17.
^e Iudg. 16. 30.
^f Exod. 2. 12.
^g Iudg. 3. 15.
^h 4. King. 1.
 10. 12.

ⁱ Imitando ab alijs exprimi nec possunt, nec debent, nisi eadem πνευμα ἐκείνου Spiritus excitentur. Chytr. in Exod. 2.
^k Luk. 9. 53.

^l σπᾱρῆς ὁ ἐμφυῖνος.
 Luk. 9. 55.

^m De Phinees autem dicendum est, quod ex inspiratione diuina, zelo Dei commotus, hoc fecit. A qui. 2. 26. qu. 60. art. 6. ad 2. & Theologi passim.

Eliahs priuate reuenge. I haue stood the longer vpon the discouerie of this sinne, that men might take right iudgement of it; and not thinke it either *warrantable*, or *excusable* by any pretension of zeale, or of whatsoeuer other good: and that both such as haue gone too farre this way in their practice already, for the time past, may acknowledge their own ouersight, and be sorry for it; and others seeing their errour, may for the time to come forbear such outrages, and keepe themselves within the due bounds of Christian *sobrietie*, and their particular *Callings*. And thus much of the former instance, in a matter of *Commission*. I am to giue you another, in a matter of *Omission*:

§. 31.
The later
instance.

Every *omission* of a necessary duty is simply *euill*, as a sinne. But *affirmatiue* duties, are but sometimes necessarie; because they doe not *obligare ad semper*: as, being many, it is impossible they should. And many times duties otherwise necessarie; in case of Superiour reason and duties, cease to bee necessarie *pro hic & nunc*: and then to omit them, is not to doe euill. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it; to acquaint *Gods people* with all materiall *needfull truths*, as hee can haue conuenient occasion thereunto. And (such conueniency supposed) not to doe this, is a *simply euill*. Now then, to make the *Case* and the *Question*. The *Case* thus: A Minister hath iust *opportunity* to preach in a Congregation, not his owne: where he seeth or generally heareth some *errour* in iudgement, or outrageous

a Sacerdos debitor est, ut veritatem quam audiuit a Deo libere predicet. 11. qu. 3. noli timere. Ex Chrysost.

outrageous *sinne* in practice to bee continued in with too publique allowance: Hee hath *libertie* to make choyce of his *Text* and theame, and leisure to provide in some measure for it; and his conscience telleth him, hee cannot *pro hic & nunc* direct his speech with greater service to Gods Church, than against those *errors* or *sinnes*. Hee seeth on the other side some withdrawments: his *discretion* may perhaps bee called in question, for meddling where he needed not; hee shall possibly lose the *good opinion* of some, with whom he hath held faire correspondence hitherto; he shall preserve his own *peace* the better, if he turne his speech another way. This is the *Case*. The *Question* is, Whether these latter considerations, and the good that may come thereby, bee sufficient to warrant vnto him the omission of that necessary duty?

The rule of my Text resolueith it *negatively*: they are *not* sufficient. The Duty being necessarie, *pro hic & nunc*, it is simply euill to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion conceale many truths from his flocke; at least the opening and amplifying of them: if they bee not such, as are needfull for them to know, either for the stablishment of *Faith*, or practice of *Life*; as not onely many nice *Schoole-points* and *Conclusions* are, but also many *Genealogies*, and *Leuiticall rites*, and other things euen in the Scriptures themselves. Nay more, a Minister not onely in *discretion* may, but is euen in *Conscience* bound, at least

§. 32.
A Minister;
in what Ca-
ses he may
conceale some
diuine truths
from his au-
ditorie;

in the publike exercise of his Ministry, to conceale some particular truths from his Auditorie; yea though they be such as are needful for the practice of life, and for the settling of mens consciences: if they be such withall, as are not fit to bee publicly spoken of; as are many *Resolutions of Cases* appertaining to the *seuenth* Commandement (*Thou shalt not commit adultery;*) and some also appertaining to the *eighth* (*Thou shalt not steale.*) Our men^a iustly condemne the *Popish Casuists*, for their too much liberty in this kind in their Writings: Whereby they reduce vices into an Art, vnder colour of re-
 ¶ prouing them; and conuey into the mindes of
 ¶ corrupt men, *Notions* of such prodigious fil-
 ¶ thinesse, and artificiall *Leger-du-main*, as perhaps
 ¶ otherwise they would neuer haue dreamed on,
 ¶ or thirsted after. The loose writings of the vn-
 ¶ chaste *Poets* are but^c dull tutors of Lust, com-
 ¶ pared with the authorized *Tomes* of our seuer
 ¶ *Romish* Votaries. There be enourmous finnes of
 this ranke, which a modest man would be ashamed
 so much as to name, especially in publike. Now
 of these, only the *generalities* would be touched in
 the *publike*; the *specialties* not vnfolded, but in the
private exercise of our Ministry: nor yet that pro-
 miscuously to euery one, that should out of curio-
 sitie desire satisfaction in them; but onely to such
 men, (and that but only so farre,) as they may con-

^a Moulin.
 Buckler of
 Faith, part. 2.
 sect. 4. and not

onely ours, but
 some of their
 owne too: See

Espenceus ad
 Tit. cap. 1.

^b In quibus
 plus proficit vi-
 tiorum ignora-
 tio, quam cogni-
 tio virtutis.

Iustin. lib. 2.
 Hist. cap. 2.

^c Quis vete-
 rum Poetarum
 plus obscenita-
 tis, impuritatis,
 flagitiorum,
 professus est,
 quam docet

Pœnitentiale
 Burchardi?

Quot sunt, qui
 ignorarent
 multa, quæ ibi

leguntur, nisi ex ipso didicissent? I. R. in confut. fab. Burdon. pag. 305. Quod Principum;
 sacerdotum, negotiatorum, ac præcipue mulierum vitia in concionibus suis insectentur:
 quæ sapiens ita depingunt, ut obscenitatem doceant. Erasmus in Adag. 207. et in
 v. d. 2.

cerne

cerne in point of conscience, and of practice. Besides these, there are other *Cases* many, in which it may be more conuenient to *conceale*, than to *teach* some diuine truths at some times, and in some places.

But yet as the *Case* is here proposed, if it bee a truth *questioned*; about which Gods people are much *distracted* in their opinions; much *mistaken* by some through error in iudgement; much *abused* by sinfull, especially publike practice; occasioning *Scandals* and offences among brethren; likely to be ouerwhelmed with *custome*, or *multitude* of those that thinke or doe against it; and bee otherwise of materiall importance: I take it, the *Omission* of it vpon seasonable opportunitie, is a grieuous sinne, and not colourable by any pretence. Beloued, the Minister is not to come into the Pulpit, as a *Fencer* vpon the stage, to play his prize, and to make a faire *flourish* against sinne, (Here he could haue it, and there hee could haue it, but hath it no where:) but rather as a *Captaine* into the *Field*, to bend his forces especially against the strongest troupes of the enemy; and to squander, and breake thorow the thickest ranks; and to driue at the fairest. It is not enough for a *Prophet* to *cry aloud*, and to lift vp his voyce like a trumpet, and to tell *Judah and Israel of finnes, and of transgressions* at large: but if he would whet them vp to the battell, he must giue a more certaine sound; he must tell *Judah of her sins, and Israel of her transgressions*. If there be in *Damascus, or Moab, or Ammon, or Ty-*

§. 33.

and in what he may not.

a *1 Cor. 9. 26.*
 b *Fight neither with small nor great, saue onely with the King of Israel.*
 c *3 King. 22. 31.*
 d *Esay 58. 1.*

e *If the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell?*
 f *1 Cor. 14. 8.*

Thus,

e Amos 1. & 2.

rus, or Iudah, or Israel; ^e three transgressions, or foure, more eminent than the rest: it is fit, they that are sent to *Damascus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Iudah*, and *Israel*, should make them heare of those three or foure, more than all the rest. *Sinnes and Errors*, when they begin to get head and heart, must be handled roughly. *Silence* in such a case is a kinde of *flattery*: and it is ^f almost all one, when sinnes grow outrageous; to hold our peace at them; and to cry *Peace, Peace* vnto them. Our Apostle in *Act. 20.* would not haue held himselfe sufficiently discharged from the guilt of other mens *blood*; if he had shunned (as occasion was offered) to haue declared vnto them ^g *πάντων τῶν βουλῶν τοῦ Θεοῦ*, euen the whole counsell of God.

^f Penè idem est fidem nolle asserere, & negare. Fulgent. lib. 1. ad Thrasim. cap. 1. Si cuncta incauta locutio in errorem pertrahit, ita indiscretum silentium in errore relinquit. Greg. in Moral.

^g *Act. 20. 26, 27.*

§. 34.
A more particular Application, in defence of the former Sermon.

In my Application of this *Instance* and *Case*, blame me not, if I do it with some reference to my selfe. Being heretofore by appointment, as now againe I was, to prouide my selfe for this place against such a meeting as this is; as in my conscience I then thought it needfull for me, I deliuered my minde, (and I dare say, the *Truth* too, for substance) something freely, touching the *Ceremonies* and *Constitutions* of our Church. And I haue now also with like freedom, shewed the vnlawfulnessse of the late disorderly attempts in this towne; and that from the ground of my present Text. I was then blamed for that; I thinke vniustly; (for I do not yet see what I should retract of that I then deliuered:) and it is not vnlikely, I shall be blamed againe for this, vnlesse I preuent it. You haue heard now already,

ready, both heretofore, that to *iudge* any mans heart; and at this time, that to *slander* any truth, are (without repentance) finnes iustly damnable: *ἡ δὲ ἁμαρτία* they that offend either in the one, or the other, their *damnation is iust*. To preserue therefore both you from the *Sinne*, and my selfe from the *Blame*; consider, I pray you, with Reason and Charity, what I shall say.

You that are our hearers, know not with what *hearts* we speake vnto you: that is onely knowne to our owne hearts; and to ^a *God, who is greater than*

our hearts, and knoweth all things. That which you are to looke at, and to regard, is, with what

^b *truth* we speake vnto you. So long as what wee preach is true, and agreeable to *Gods Word*, and

right reason: you are not, vpon I know not what light surmizes or suspicions, to iudge with what

spirits, or with what dispositions of heart wee preach. Whether we ^c *preach Christ of ennie, and*

strife, or of good will; whether sincerely, or of contention; whether in *pretence*, or in *truth*; it is our owne

good, or hurt: we must answer for that; and at our perill be it, if we doe not looke to that. But what is

that to you? *Notwithstanding every way*, so long as it is *Christ*, and his truth which are *preached*, it is

“your part therein to reioyce. If an ^d *Angel from*

“*heauen* should preach any vntruth vnto you, *aid-*

“*deua, Let him bee accursed*: but if the very Diuell

“of hell should preach the truth, he must be heard,

“and beleeued, and obeyed. So long as ^e *Scribes*

“and *Pharisees* hold them to *Moses's Text & Do-*

“*ctrine,*

^a 1 Ioh. 3. 20.

^b εἰ ἔχει τὴν ἀλήθειαν.

Act. 17. 11.

Non requiritur quis, vel qualis predicet; sed quid predicet.

Distinct. 19.

Secundum.

παύτως ὅς ἐστιν

ὁ αὐτὸς ὁ θεὸς

ἀλλὰ πότερον

ἀληθὲς λέγειται,

ἢ ὅ. Plat. in

Charmide.

^c Phil. 1. 15. 16.

17. 18.

^d Gal. 1. 8. 9.

^e Math. 23. 2. 3.

f Woe unto you
Scribes and
Pharisees, Hypo-
crites, Math. 23.
13, 14, &c.

Strine, let them bee as damned & Hypocrites, as
Scribes and Phrisees can be : yet *all whatsoever*
they bid you obserue, that you are to obserue & do.

Let mee then demand : Did I euer deliuer any
vntruth ? It had beene well done then to haue
shewne it, that I might haue *acknowledged*, and *re-*
tracted it. Did I speake nothing but the *truth* ? with
what conscience then could any that heard me say,
as yet I heare some did ; That I preached *factiously*,
That I came to *cast bones* among them, That I
might haue chosen a *fitter Text*, That I might haue
had as much *thanks* to haue kept away ? For *Fa-*
ction ; I hate it : my desire and ayme, next after
the good of your soules, was, aboue all, the
Peace of the Church, and the Vnity of Brethren.
For *casting bones* (if that must needs be the phrase)
they were cast in these parts long before my com-
ming by that great enemy to peace and vnity, and
busie sower of discord, the Diuell : otherwise I
should not haue found at my first comming such
snarling about them, and such *biting and de-*
uouring one another, as I did. My endeouour was ra-
ther to haue gathered vp the bones, and to haue
taken away the matter of difference, (I meane, the
error in iudgement about, and *inconformity* in
practice vnto, the *lawful Ceremonies* of the Church)
that so if it had been possible all might haue beene
quiet, without *despising* or *iudging* one another for
these things. For *thanks* ; I hold not that worth
the answering : alas, it is a poore *ayme* for Gods
Minister, to preach for *thanks*.

For

For the choyce of my *Text* and *Argument*, both then and now : how is it not vnequall, that men, who plead (so as none more) for *liberty* and *plainnesse* in reprobuing sinne, should not allow those that come amongst them that *liberty* and *plainnesse* against themselves and their owne finnes ? I dare appeale to your selues. Haue you neuer been taught, that it is the Ministers dutie, as to oppose against all *errours* and *sinnes* in the generall, so to bend himselfe (as neere as hee can) especially against the apparant *errours* and *sinnes* of his present auditorie ? And doe you not beleue it is so ? Why then might I not ; nay, how ought I not, bend my speech, both *then* against a common *error* of sundry in these parts in point of *Ceremony*; and *now* against the late *petulancy*, (or at least *ouersight*) of some mis-guided ones ? The *noise* of these things abroad; and the *scandall* taken there-
 at by such as heare of them ; and the *illfruits* of them at home in breeding ieaiousies, and cherishing contentions among neighbours : cannot but stirre vs vp, if wee be sensible (as euery good member should be) of the damage and losse the Church acquireth by them, to put you in minde and to admonish you (as opportunities inuite vs) both priuately and publicquely. Is it not time, throw yee, to thrust in the sickle, when *the fields look white vnto the Haruest* ? Is it not time our *Pulpits* should a little *etcho* of these things, when all the *Countrie* farre and neere ringeth of them ?

For my owne part, how euer *others* censure me,

I am sure, *my owne heart* telleth mee, I could not haue discharged my Conscience; if being called to this place, I should haue balked what either *then* or *now* I haue deliuered. My conscience, prompting mee, all circumstances considered, that these things were *pro hic & nunc* necessary to be deliuered, rather than any other: if for any *outward inferior* respect I should haue passed them ouer with silence; I thinke I should haue much swarued from the *Rule* of my Text, and haue done a great euill, that some small *good* might come of it. But many thousand times better were it for me, that all the *world* should *censure* mee for speaking what they thinke I should not; than that my owne heart should *condemne* mee for not speaking what it telleth me I should. And thus much of things *simply euill*.

§. 35.
The conclusion.

I should proceed to apply this Rule, *wee must not doe euill, that good may come*; vnto euils, not simply, but *accidentally* such: and that both in the general, and also in some few specials of greatest vse; namely, vnto euils which become such through *Conscience, Scandall, or Comparison*. In my choyce of the Scripture, I aymed at all this: and had gathered much of my prouision for it. But the *Cases* being many and weighty; I foresaw I could not goe onward with my first proiect, without much wronging one of both: either the *things* themselues, if I should *contract* my speech to the scantling of time; or *you*, if I should *lengthen* it to the weight of the matter. And therefore I resolued here to make an
end,

end; and to giue place (as fit it is) to the businesse
whereabout we meet. The *Totall* of what I haue
said, and should say; is in effect but this: No pre-
tension of a *good end*, of a *good meaning*, of a *good*
event, of *any good* whatsoever; either can suffici-
ently *warrant* any sinfull action to be done, or *in-*
stise it being done: or sufficiently excuse the *Omis-*
sion of any necessarie dutie, when it is necessarie.

Consider what I say, and the Lord giue you
vnderstanding in all things. Now to
God the Father, Son, and holy
Spirit, &c.



At a Visitation
at Boston, Lin-
coln. 13. March
1624.

THE THIRD SERMON.

I. COR. 12. 7.

But the manifestation of the Spirit, is given to every man, to profit with all.

§. I.
*The Occa-
sion.*



N the *first Verse* of this Chapter S. Paul proposeth to himselfe an *Argument*, which hee prosecuteth the whole Chapter through, and (after a profitable *digression* into the prayse of *Charitie* in the next Chapter) resumeth againe at the

fourteenth Chapter, spending also that whole Chapter therein: and it is concerning *spirituall gifts*, [^a *Now concerning spirituall gifts, brethren, I would not haue you ignorant, &c.*] These gracious gifts of the holy Spirit of God, bestowed on them for the *edification* of the Church; the *Corinthians*, (by making them the ^b *fuell* either of their *pride*, in

^a Ver. 1.

^b καὶ τὸ αὐτὸ πνεῦμα αὐτοῖς ἐκρίνετο—ὅτι τὰ μείζονα ἔχοντες, ἐπέ-
εοντο κατὰ τὴν ἐλαφρότητα καὶ τὴν ἁπλότητα.

αὐτοὶ δ' αὖ πάλιν ἡλθον, καὶ τοῖς τὰ μείζονα ἔχουσιν ἐφθόνην. Chrys. in 1. Cor. hom. 29. despising

despising those that were inferiour to themselves; or of their *enuy*, in malicing those that excelled them therein,) abused to the maintenance of *schisme*, and *faction*, and *emulation* in the Church. For the remedying of which evils, the Apostle entreateth vpon the Argument: discoursing fully of the *varietie* of these *spirituall gifts*, and who is the *Author* of them, and for what *end* they were giuen, and in what *manner* they should be employed; omitting nothing that was needfull to bee spoken anent this subiect.

In this part of the Chapter, entreating both before and after this verse, of the wondrous great, yet sweet and vsfull, *varietie* of these *spirituall gifts*: he sheweth, that howsoever manifold they are either for *kind*, or *degree*, so as they may differ in the *materiall* and *formall*, yet they doe all agree both in the same *efficient*, and in the same *finall* cause. In the same *efficient cause*, which is God the Lord by his Spirit, vers. 4, 6. [*Now there are diuersities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diuersities of operations, but it is the same God which worketh all in all.*] And in the same *finall cause*; which is the aduancement of Gods glory, in the propagation of his Gospel, and the edification of his Church; in this verse, [*But the manifestation of the Spirit is giuen to euery man to profit withall.*]

By occasion of which words, we may enquire into the *nature*, *conueiance*, and *use* of these gifts. First, their *nature* in themselves, and in their origi-

L

nall;

§. 2.

Coherence.

§. 3.

and diuision
of the Text.

- 1 *nall*; what they are, and whence : they are the
 workes of Gods Spirit in vs, [*The manifestation of*
 2 *the Spirit.*] Secondly, their *conuoyance* vnto vs;
 how we come to haue them, and to haue propertie
 in them : it is by gift ; [*is giuen to euery man.*]
 3 Thirdly, their *vse* and *end*; why they were giuen
 vs, and what we are to doe with them : they must
 be employed to the good of our Brethren, and of
 the Church ; is giuen to euery man [*to profit with*
all.] Of these briefly, and in their order ; and
 with speciall reference euer to vs that are of the
 Clergie.

§. 4.
The explica-
tion of the
words.

a. Verſ. 8-10.

b Verſ. 11.
 c. Verſ. 1.

By *manifestation of the Spirit* here our Apostle
 vnderstandeth none other thing, than hee doth by
 the *adiectiue* word *ἐνδύματα* in the first, and by the
substantiue word *χαρίσματα* in the last verse of the
 Chapter. Both which put together, doe signifie
 those *spirituall gifts* and *graces* whereby God en-
 ableth men (and especially *Church-men*) to the du-
 ties of their *particular* Callings for the *generall*
 good. Such as are those particulars, which are na-
 med in the next following verses ; ^a the word of
wisdome, the word of *knowledge*, *faith*, the gifts of
healing, workings of *miracles*, *prophecy*, discerning
 of *spirits*, diuers kinds of *tongues*, interpretation of
 tongues. All which, and all other of like nature
 and vse, because they are wrought by that one and
 selfe-same ^b Spirit, which diuideth to euery one se-
 uerally as he will ; are therefore called ^c *ἐνδύματα*,
spirituall gifts ; and here *παριστάται τὸ ἐνδύμα*, *the ma-*
nifestation of the Spirit.

The

The word [*Spirit*] though in Scripture it haue many other significations, yet in this place I conceiue to be vnderstood directly of the *Holy Ghost*, the *third Person* in the euer-blessed *Trinitie*. For first, in vers. 3. that which is called the *Spirit of God* in the former part, is in the later part called the *Holy Ghost*: [^a *I giue you to vnderstand, that no man speaking by the Spirit of God, calleth Iesus accursed; and that no man can say, that Iesus is the Lord, but by the Holy Ghost.*] Againe, that varietie of gifts, which in vers. 4. is said to proceed from the *same Spirit*, is said likewise in vers. 5. to proceed from the *same Lord*, and in vers. 6. to proceed from the *same God*: and therefore such a *Spirit* is meant, as is also *Lord* and *God*; and that is onely the *holy Ghost*. And againe, in those words, in vers. 11. [^c *all these worketh that one and the selfe-same Spirit, diuiding to euery man seuerally as he will;*] the Apostle ascribeth to this *Spirit* the collation and distribution of such gifts according to the free power of his owne will and pleasure: which free power belongeth to none but *God* alone, [^d *who hath set the members euery one in the body, as it hath pleased him.*]

Which yet ought not so to be vnderstood of the Person of the *Spirit*; as if the *Father*, and the *Sonne*, had no part or fellowship in this businesse. For all the *Actions* and operations of the Diuine Persons, (those onely excepted which are of *intrinsecall* and mutuall relation) are the ioynt and vndiuided workes of the whole three *Persons*: according to the common knowne maxime, con-

§. 5.

By Spirit is meant the Holy Ghost:

1

a Vers. 1.

2

b Vers. 4-6.

3

c Vers. 11.

d Vers. 18.

§. 6.

not as excluding the other Persons?

stantly and vniformely receiued in the Catholike Church, *Opera Trinitatis ad extra sunt indiuisa.* And as to this particular, concerning *gifts* the Scriptures are cleare Wherein, as they are ascribed to God the *Holy Ghost* in this Chapter; so they are elsewhere ascribed to God the *Father*, [^a *Euery good gift and euery perfect giuing is from above, from the Father of Lights: 1am. 1.*] and elsewhere to God the *Sonne*, [^b *Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ: Ephes. 4.*] Yea and it may be, that for this very reason in the three verses next before my text, these three words are vsed; *Spirit*, in vers. 4. *Lord*, in vers. 5. and *God*, in vers. 6. to giue vs intimation, that ^c these *spirituall gifts* proceed equally and vndiuidedly from the whole *three Persons*; from God the *Father*, and from his *Sonne* Iesus Christ our *Lord*, and from the eternall *Spirit* of them both the *Holy Ghost*, as from one entire, indiuisible, and coessentiall Agent.

^a 1am. 1. 17.

^b Ephes. 4. 7.

^c Ne gratia & donum diuisum sit per personas Patri, & Filij, et Sp. Sancti: sed indiscreta unitatis & nature trium unum opus intelligatur. Ambros. in 1. Cor. 7. ca. 61.

§. 7.
but by way of
appropriation.

But for that we are *grosse* of vnderstanding, and vnable to conceiue the distinct *Trinity* of Persons in the *Vnity* of the Godhead, otherwise than by apprehending some distinction of their *operations* and offices to-vs-ward: it hath pleased the wisdom of God in the holy *Scriptures*, (which, being *written* for our *sakes*, were to be *fitted* to our *capacities*) so farre to *condescend* to our weaknesse and dulnesse, as to *attribute* some of those great and common workes to one person, and some to another, after a more *speciall* manner than vnto the rest; although indeed and in truth none of the
three

three persons had more or lesse to doe than other in any of those great and common-workes. This manner of speaking Diuines vse to call *Appropriation*. By which appropriation, as *Power* is ascribed to the *Father*, and *Wisedome* to the *Sonne*; so is *Goodnesse* to the *Holy Ghost*. And therefore, as the Worke of *Creation*, wherein is specially seene the mighty power of God, is appropriated to the *Father*; and the worke of *Redemption*, wherein is specially seene the wisedome of God, to the *Sonne*: so the workes of *sanctification*, and the infusion of *habitual graces*, whereby the good things of God are communicated vnto vs, is appropriated vnto the *Holy Ghost*. And for this cause, the gifts thus communicated vnto vs from God, are called *spirituall gifts*, and *participans in mediato*, the *manifestation of the Spirit*.

Wee see now, why *spirit*! but then, why *manifestation*? The word, as most other *verbals* of that forme, may be vnderstood either in the *active*, or *passive* signification. And it is not materiall, whether of the two wayes we take it in this place: both being *true*; and neither *improper*. For these *spirituall Gifts* are the *manifestation* of the spirit *Actinely*: because by these, the spirit *manifesteth* the will of God vnto the Church; these being the *instruments* and meanes of conueighing the knowledge of saluation vnto the people of God. And they are the *manifestation* of the spirit *Passively* too: because where any of these gifts, especially in any eminent sort, appeared in any person,

a Ad. 10. 45.
45.

b Id est, Donum
spiritus; quo do-
no spiritus su-
am in homine
presentiam de-
clarat. Metony-
mia effecti.
Piscat. in schol.
hic.

§. 9.

By spirituall
gifts.

a V. Aquin. 1.
2. qu. 111. 1.

person, it was a manifest euidence, that the spirit of God wrought in him. As we reade in *Ad. 10.* that they of the Circumcision were astonished, *When they saw, that on the Gentiles also was poured out the gift of the Holy Ghost.* It is be demanded, But how did that appeare? it followeth in the next verse, [*For they heard them speake with tongues, &c.*] The spirituall Gift then is a manifestation of the spirit, as euery other sensible effect is a manifestation of its proper cause.

Wee are now yet farther to know, that the Gifts and graces wrought in vs by the holy spirit of God, are of two sorts. The Scriptures sometimes distinguish them by the different termes of *χρῆμα* & *χάρισμα*: although those words are sometimes againe vsed indifferently and promiscuously, either for other. They are commonly known in the Schooles, and differenced by the names of *Gratie gratum facientes*, and *Gratie gratis data*. Which termes though they be not very proper, (for one of them may be affirmed of the other; whereas the members of euery good distinction ought to be opposite :) yet because they haue beene long receiued, (and change of termes, though happely for the better, hath by experience beene found for the most part unhappy in the euent, in multiplying vn-necessary booke-quarrels;) wee may retaine them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the Graces of sanctification; whereby the person that hath them, is enabled to doe acceptable service to God,

in

in the duties of his *generall* Calling: these later, which they call *Gratis datas*, are the Graces of *edification*; whereby the person that hath them is enabled, to doe profitable seruice to the *Church* of God in the duties of his particular Calling. Those are giuen *Nobis*, & *Nobis*; both *to vs*, and *for vs*, that is ^b chiefly for our owne good: these *Nobis*, sed *Nostris*; *to vs* indeed, but *for others*, that is chiefly for the good of our brethren. Those are giuen vs ^c *ad salutem*, for the sauing of our owne soules: these *ad lucrum*, for the winning of other mens soules. Those proceed from the *speciall* loue of God to the *Person*; and may therefore be called *Personall*, or *speciall*: these proceed from the *generall* loue of God to his *Church*, (or yet more generall to *humane societies*;) and may therefore be rather called *Ecclesiasticall* or *Generall* Gifts or Graces.

Of that first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*; and all those other holy graces and ^a *fruites of the spirit*, which accompany saluation: Wrought by the blessed and powerfull operation of the *holy Spirit* of God, after a most *effectuall*, but vnconceiuable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not the *Gifts* so much spoken of in this Chapter; and namely in my Text: Euery branch whereof excludeth them. Of those *graces* of sanctification *first*, wee may haue indeed *probable* inducements, to perswade vs, that they are, or are not in this or that man: But *hypocrisie* may make such a *semblance*,

^b Duplex est operatio sancti spiritus: operatur enim in nobis aliud propter nos, aliud propter proximos. Bernard. in paruis. Serm. 53.

—gemine operationis experimentum. Vinius, qua nos primo intus virtutibus solidat ad salutem: alterius, qua foris quoque muneribus ornatur ad lucrum.

Illas nobis, hæc nostris accepimus. Bernard. in Cant. Serm. 18.

§. 10.

What is here not meant;

^a Gal. 5. 22.

blance, that we may thinke wee see *spirit* in a man,
 in whom yet there is nothing but *flesh*; and *infirmi-*
ties may cast such a *fogge*, that wee can discerne
 nothing but *flesh* in a man, in whom yet there is
spirit. But the *gifts* here spoken of doe incurre
 into the *senses*, and giue vs *evident* and infallible
 assurance of the *spirit* that wrought them: here is
exhibition, a *manifestation* of the *spirit*. Againe, *se-*
condly, those *Graces* of sanctification are not com-
 municated by *distribution*, (*Alius sic, alius verò*
sic;) Faith to one, Charity to another, Repentance
 to another; but where they are giuen, they are gi-
 uen all at once and *together*, as it were strung vpon
 one *threed*, and linked into one *chaine*. But the
Gifts here spoken of are *distributed* as it were by
doale, and diuided seuerally as it pleased God, sha-
 red out into seuerall portions, and *giuen to euery*
man some, to none all; for *to one is giuen by the*
spirit the word of wisdom, to another the word of
knowledge, &c. *Thirdly*, those *Graces* of sanctifi-
 cation, though they may and ought to bee exerci-
 sed to the benefit of *others*, who by the *shining*
of our light, and the *sight of our good workes*, may
 be prouoked to *glorifie God* by walking in the
 same paths: yet that is but *utilitas emergens*, and
 not *finis proprius*; a good *use* made of them vpon
 the *bye*, but not the *maine*, proper and direct *end* of
 them, for which they were chiefly giuen. But the
Gifts here spoken of, were giuen directly for this
end, and so *intended* by the giuer, to be employed
 for the *benifite* of others, and for the *edifying* of
 the

the Church; they were giuen to profit withall.

It then remaineth, to vnderstand this Text and Chapter of that other and later kinde of *spirituall* and what is. §. II.
Gifts: those Graces of *Edification*, (or *Gratie gratis datae*,) whereby men are enabled in their seuerall Callings, according to the quality and measure of the graces they haue receiued, to be profitable members of the *publique body*, either in Church or Common-wealth. Vnder which appellation, (the very *first* naturall powers and *faculties* of the soule only excepted, which flowing *a principijs speciei*, are in all men the same and alike;) I comprehend all other *secondary endowments*, and abilities whatsoeuer of the *reasonable soule*, which are capable of the degrees of more and lesse, and of better and worse; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they be first, *supernaturall graces*, giuen by immediate and extraordinary infusion from God: such as were the gifts of *tongues*, and of *miracles*, and of *healings*, and of *prophecie* properly so called, and many other like; which were frequent in the infancie of the Church, and when this *Epistle* was written, according as, the necessity of those primitive times considered, God saw it expedient for his Church. Or whether they be *secondly*, such as Philosophers call *Naturall dispositions*: such as are promptnesse of *Wit*, quicknesse of *Conceit*, fastnesse of *Memory*, clearenesse of *Vnderstanding*, soundnesse of *Iudgement*, readinesse of *Speech*, and other like, which flow immediately

I

2

.C.I.d

Inuentus

est: et

est

3 *à Principijs indiuidui*, from the indiuiduall condition, constitution, and temperature of particular persons. Or, whether they bee *thirdly*, such as Philosophers call *Intellectuall Habits*: which is, when those naturall dispositions are so improued, and perfected by *Education, Art, Industry, Obseruation, or Experience*; that men become thereby skilfull *Linguists*, subtile *Disputers*, copious *Orators*, profound *Diuines*, powerfull *Preachers*, expert *Lawyers*, *Physitians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or Faculty whatsoeuer. To which

4 we may adde in the *fourth* place, all *outward* subseruient *helpes* whatsoeuer, which may any way further or facilitate the exercise of any of the former graces, dispositions, or habits: such as are health, strength, beauty, and all those other *Bona Corporis*; as also *Bona fortuna*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, euen those among them, which seeme most of all to haue their foundation in *Nature*, or perfection from *Art*, may in some sort bee called *indumenta*, *spirituall gifts*: in as much as the *spirit of God* is the first and principall *worker* of them. *Nature, Art, Industrie*, and all other subsidiary furtherances, being but *second Agents* vnder him; and as *meanes* ordained, or as *instruments* vsed by him, for the accomplishing of those ends he hath appointed.

§. 12.
Inferences
hence: The
first;

And now haue wee found out the iust latitude of the *spirituall gifts* spoken of in this Chapter, and of the *manifestation of the spirit* in my Text.
From

From whence not to passe without some observable *inferences* for our Edification: Wee may here *first* behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and ouer his *Church*. For the *building* vp whereof, hee hath not only furnished it with fit *materials*, men endowed with the faculties of vnderstanding, reason, will, memory, affections; nor only lent them *toolles* out of his owne rich store-house, his holy Word, and sacred Ordinances: but, as sometimes hee filled * *Bezaleel* and *Aholiab* with skill and a Exod. 35, 30, &c. wisdom for the building of the materiall *Tabernacle*; so he hath also from time to time rayseed vp seruiceable *men*, and enabled them with a large measure of all needfull *gifts* and graces, to set forward the building, and to giue it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lumpe*, than a *body*; or if hauing such members, there were yet no *vitall spirits* within to enable them to their proper offices, it were rather a *Corps* than a *Body*: but the *vigour* that is in euery *part* to doe its office, is a certaing euidence and *manifestation* of a *spirit* of life within, and that maketh it a *liuing Organicall* body. So those actiue *gifts*, & graces, and abilities, which are to be found in the *members* of the *mysticall* body of Christ, (I know not whether of greater *variety*, or *use*;) are a strong *manifestation*, that there is a powerfull *Spirit of God* within, that knitteth the the whole body together, and worketh *all in all*, and *all in euery part* of the body.

Secondly,

§. 13.
The second;

Secondly; though wee haue iust cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from vs, and to lament in theirs, our *owne*, and the *Churches* losse: yet wee should possesse our soules in *patience*; and sustaine our selues with this comfort; that it is the same *God*, that still hath *care* ouer his *Church*; and it is the same *Head Iesus Christ*, that still hath *influence* into his *members*; and it is the same blessed *Spirit* of *God* and of *Christ*, that still *actuateth* and *animateth* this great mysticall *Body*. And therefore wee may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himselfe from time to time, vnto the end of the world; in *raising* *vp* instruments for the seruice of his Church, and *furnishing* them with *gifts* in some good measure meete for the same, more or lesse, according as he shall see it expedient for her, in her seuerall different estates and conditions: giuing

^a Eph. 4. 11, 13 *a* some *Apostles*, and some *Prophets*, and some *Euan- gelists*, and some *Pastors* and *Teachers*; for the perfe- cting of the *Saints*, for the worke of the *Ministerie*, for the edifying of the *body* of *Christ*, till we all meete in the vnitie of the *Faith*, and of the knowledge of the *Sonne* of *God*, vnto a perfect man, vnto the measure of the stature of the fulnes of *Christ*. He hath promi- sed long since, who was neuer yet touched with

^b Matth. 28. 20 breach of promise, that he would *be* with his *A- postles* (and their successours) *alwaies* vnto the end of the world.

§. 14.
The third;

Thirdly, where the Spirit of God hath manifested it

it selfe to any man by the distribution of gifts, it is but reason, that man should manifest the spirit that is in him, by exercising those gifts in some lawfull Calling. And so this manifestation of the spirit in my text, imposeth vpon euery man the Necessity of a Calling. Our Apostle, in the seventh of this Epistle, ioyneth these two together, a Gift and a Calling; as things that may not be seuered: *As God hath distributed to euery man, as the Lord hath called euery one.* Where the end of a thing is the use; there the difference cannot be great, whether we abuse it, or but conceale it. The *unprofitable servant*, that wrapped vp his Masters talent in a napkin, could not haue receiued a much heauier doome, had he mispent it. O then vp and be doing: *why stand you all the day idle?* Doe not say, because you heard no voyce, that therefore no man hath called you: those very gifts you haue receiued, are a *Reall Call*, pursuing you with continuall restless importunitie, till you haue disposed your selues in some honest course of life or other, wherein you may be profitable to humane societie, by the exercising of some or other of those gifts. All the members of the Body haue their proper and distinct offices, according as they haue their proper and distinct faculties; and from those offices they haue also their proper and distinct names. As then in the Body, that is indeed no member, which cannot call it selfe by any other name, than by the common name of a member: so in the Church, he that cannot stile himselfe by any other name than a *Christian*, doth indeed but vsurp that

a 1. Cor. 7. 17.

b Math. 25. 30.

c Math. 20. 6.

d 1. Cor. 12. 7.

e 1. Cor. 12. 7.

that too. If thou sayest, thou art of the *body*: I demand then, What is thy *office* in the *body*? If thou hast no office in the *body*; then thou art at the best, but *Tumor præter naturam* (as Physicians call them) a *scab*, or *booth*, or *wenne*, or some other monstrous and vnnaturall *excreſcency* vpon the *body*; but certainly thou art no true part and *member* of the *body*. And if thou art no part of the *body*, how darest thou make challenge to the *head*, by mis-calling thy selfe *Christian*? If thou hast a *Gift*, get a *Calling*. *Fourthly*, we of the *Clergy*, though we may not ingrosse the *Spirit* vnto our selues, as if none were *spirituall persons* but our selues: yet the voyce of the *World* hath long given vs the Name of the *Spiritualitie* as if a peculiar sort; as if we were *spirituall persons* in some different singular respect from other men. And that not altogether without ground, both for the *name*, and *thing*. The very *name* seemeth to be thus vsed by Saint Paul in the 34. Chapter following, where at vers. 37. he maketh a *Prophet* and a *Spirituall man* all one, (and by *prophesying*, in that whole Chapter hee meaneth

a 1. Cor. 14. 37 *Branching* b If any man thinke himselfe to be a *Prophet*, either *spirituall*, let him acknowledge, &c. But howsoever it be for the *title*; the *thing* it selfe hath very sufficient ground from that forme of speech, which was vsed by our blessed Sauour, when hee conferred the *Ministeriall power* vpon his *Disciples*, and is still vsed in our *Church* at the collation of *Holy Orders*, b *Accipite spiritum sanctum, Receiue*

b Ioh. 20. 22.

ceive the holy Ghost. Since then at our admission into *holy Orders* wee receiue a *spirituall power* by the imposition of hands, which others haue not; wee may thenceforth be iustly stiled *spirituall persons*. The thing for which I note it, is, that wee should therefore endeauor our selues *ad augmen-* so to stir c 2. Tim. 1. 6;
 vp those *spirituall gifts* that are in vs; as that by the eminencie thereof aboue that which is in ordinary *temporall* men, we may shew our selues to be indeed, what wee are in name, *spirituall persons*. If we be of the *Spiritualtie*, there would be in vs another gates *manifestation of the Spirit*, than is ordinarily to be found in the *Temporaltie*. God forbid I should censure all them for *intruders* into the Ministry, that are not *gifted* for the Pulpit. The severest censurers of *Non-preaching* Ministers, if they had liued in the beginning of the *Reformation*, must haue been content, as the times then stood, to haue admitted of some thousands of *non-preaching* Ministers; or else haue denied many Parishes and Congregations in England the benefit of so much as bare *reading*. And I take this to bee a safe *Rule*: Whatsoeuer thing the helpe of any circumstances can make lawfull at any time, that thing may not be condemned as vniuersally, and *de totogenere* vnlawfull. I iudge no mans *conscience* then, or *calling*, who is in the Ministry; be his gifts neuer so slender: I dare not denie him the benefit of his *Clergie*, if he can but *read*: if his owne heart condemne him not, neither doe I. But yet this I say; As the Times now are, wherein *learning* aboundeth euen
 vnto

vnto wantdunnesse; and wherein the world is full
 of questions, and controuerfies, and nouelties, and
 niceties in Religion; and wherein most of our Gen-
 trie, very women and all (by the aduantage of long
 Peace, and the custome of moderne education, toge-
 ther with the helpe of a multitude of English books
 and translations) are able to look through the igno-
 rance of a Clergy-man, and censure it, if he bee trip-
 ping in any point of Historie, Cosmography, Morall
 or Naturall Philosophy, Diuinity, or the Artes; yea,
 and to chastice his very methad and phrased, if hee
 speake loosely, or impertinently, or but improper-
 ly, and if euery thing bee not point-vise: I say as
 these times are, I would not haue a Clergie-man
 content himselfe with euery mediocritie of gifts;
 but by his prayers, care, and industrie improue
 those he hath, so as he may be able vpon good oc-
 casion, to ^d impart a spirituall gift to the people of
 God, whereby they may be established, and to speake
 with such vnderstanding, and sufficiencie, and per-
 tinencie (especially when he hath iust warning, and
 a conuenient time to prepare himselfe,) in some
 good measure of proportion to the quicknesse and
 ripenesse of these present times, as that they that
 loue not his coate may yet approue his labours, and
 not find any thing therein whereat iustly to quar-
 rell: ^e Shewing in his doctrine (as our Apostle wri-
 teth to Titus) vncorruptnesse, grauitie, seueritie,
 sound speech that cannot be condemned, that he that is
 of the contrarie part may be asbamed, hauing no euill
 thing to say of him. They that are called spirituall
 persons,

d Rom. I. 11.

e Tit. 2, 7, 8.

persons, should strue to answer that name by a more than ordinary *manifestation* of spiritual gifts. And thus much shall suffice vs to haue spoken concerning the *name* and *nature* of these *spiritual gifts*, by occasion of the title here giuen them, *The manifestation of the Spirit*.

Consider we next, and in the second place, the *conueyance* of these gifts ouer vnto vs; how wee come to haue *propertie* in them, and by what right we can call them ours. The *Conueyance* is by deed of gift; the manifestation of the Spirit is giuen to *euery man*. Vnderstand it not to be so much intended here, that euery particular man hath the manifestation of the Spirit, (though that may also bee true in some sense;) as that *euery man*, that hath the manifestation of the Spirit, hath it giuen him, and giuen him withal to this end, that he may do good with it. Like as when we say, *Euery man* learneth to reade before he learne to write; it is no part of our meaning to signifie each particular person so to doe, (for there be many, that learne neither of both;) but wee onely entend to shew the receiued order of the things to be such, as that euery man that learneth *both*, learneth that *first*. As wee conceiue his meaning, who directing vs the way to such or such a place, should tell vs, *Euery man* rideth this way; and as wee conceiue of that speech of the Ruler of the Feast in the Gospell, *Euery man* at the beginning setteth forth good wine, and then after that which is worse; though there be many thousand men in the world that neuer rode that way, or

§. 16.

The conuey-

ance of these

spirituall

graces vnto

vs,

Ioh. 2. 10.

M

had

b τὸ καὶ δόλε
 restringendum
 est ad præsen-
 tem hypothesein.
 Piscat. schol. in
 Luc. 20. 38.
 Instances, see
 Ioh. 1. 7. Rom.
 5. 18 &c.
 c Vnicuique
 datur] intellige,
 Vnicuique cum
 datur. Piscat.
 in Schol. hic.

had occasion to set forth any Wine at all, either better or worse: very so ought we to conceiue the meaning of the vniuersall particle *Euery man* both in this, and in many other like speeches in the Scriptures; with ^b due *limitations*, according to the tenor and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it *true*, be it *false* otherwise,) whether *euery man* haue receiued a spiritual gift, or no: only thus much is directly intended, that ^c euery man who hath receiued such a gift, hath receiued it by way of gift. All spirituall *graces*, all those *dispositions*, *habits*, and *abilities* of the vnderstanding part, from which the Church of God may receiue edification in any kind, together with all the secondary and inferiour *helpes* that any way conduce thereunto, they are all the good *gifts* of God. [*The manifestation of the Spirit is giuen to euery man.*]

§. 17.
 is by way
 of gift;

a ἐκ καὶ ἐν τῇ
 δόσει διαφορῇ,
 ἀλλ' ἐκ ἐν τῇ
 δίδωκόν δια-
 φορῇ: ἀπὸ τοῦ
 αὐτοῦ πνεύματος καὶ
 οὐ καὶ καὶ ἑνὶ αὐ-
 τῷ. Chrys. in
 1. Cor. hom. 29
 b 1. Cor. 12. 8.
 &c.

The *variety*, both of the *gifts* meete for seuerall offices, and of the *offices* wherein to employ those gifts, is wonderfull: and no lesse wonderfull the *distribution* of both gifts, and offices. But all that ^a *varietie* is deriued from one and the same fountaine, the holy *Spirit* of God: and all those *distributions* passe vnto vs by one and the same way, of most free and liberall *donation*. Haue all the Word of *wisdom*? Haue all the Word of *Knowledge*? Haue all *Faith*? Haue all *Prophecy*? or any other spirituall grace? No; they haue not: but ^b to one the word of *wisdom*, the word of *Knowledge* to another, and to others other gifts. There is both

both *variety* you see, and *distribution* of these graces. But yet there is the same *Author* of them, and the same *manner* of communicating them: For to one ^c is given by the Spirit the Word of *wisdom*; to another the Word of *Knowledge* by the same Spirit, and to others, other graces; but they are all from the same Spirit, and they are all given. And as the gifts, so the offices too. To that question in vers. 29.

^d Are all Apostles? are all Prophets? are all Teachers? Answer may be made, as before, negatively, No; they are not: but *some* Apostles, and *some* Prophets, and *some* Teachers. There is the like *variety*, and *distribution*, as before: but withal, the same *Doner*, & the same *donation*, as before. For ^e he gave some ^c Ephes. 4. 11. Apostles, and some Prophets, and some Pastors and Teachers: Ephes. 4. And ^f God hath set some in ^f 1. Cor. 12. 28 the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers, &c. beneath at vers. 28. Both gifts and offices, as they are à Deo, for the Author; so they are ex dono, for the manner: from God, and by way of gift. If we had no other, the very names they carry, like the superscription vpon *Cæsars* penny, were a sufficient prooffe, from whom wee first had them. When wee call them *χαρισματα*, *Gratias gratis datas*, Gifts, and Graces, and *Manifestations of the Spirit*; doe wee not by the vse of those very names confesse the receipt? For what more free than gift? and what lesse of debt or desert, than grace? Heathen men indeed called the best of their perfections, *ἔξες*, *Habits*: but Saint James hath taught Christians a fitter name for ours, ^g *δωρεας*, ^g Iam. 1. 17. gifts.

Gifts. They saw they had them, and looked no farther: but we must know, as that we haue them, so as well how wee came by them. And therefore this Apostle aboute at *Chap. 4.* ioyneth the *hauiing* and the *receipt* together; as if he would haue vs behold them *uno intuitu*, and at once. [^h *Quid habes, quod non accepisti? what hast thou, that thou hast not receiued?*

h 1 Cor. 4. 7.

§. 18. Possibly, thou wilt alledge thy excellent *nature* not from *Natural parts*; these were not giuen thee, but thou broughtest them into the world with thee: or thou wilt vouch what thou hast attained to by *art* and *industry*; and these were not giuen thee, but thou hast *wonne* them *proprio Marte*, and therefore well deseruest to *weare* them. Deceiue not thy selfe: it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [^a *Quis te discreuit? who made thee to differ from another?*] Say there were, (as there is not) such a *difference* in and from *Nature* as thou conceiuest; yet still in the *last resolution* there must be a *receipt* acknowledged: for euen ^b *Nature* it selfe in the last resolution is of *Grace*; for God gaue thee that. Or, say there were (as there is not) such a *difference* of *desert*, as thou pretendest; yet still that were to be acknowledged as a *gift* too: for God gaue thee that ^c *power* whatsoeuer it was, whereby thou hast *attained* to whatsoeuer thou hast. But the truth is; the *difference* that is in men in regard of these *gifts* and abilities, ariseth neither from the *power* of *nature*, nor from the *merit* of *labour*;

b — cum illius sit gratia, quod creatus es.

Hieron. Epist.

139. Attenda-

mus gratiam

Dei, non solum

quā fecit nos—

Augustin. in

Psal. 144.

c Deut. 8. 18.

Εἰ μὴ ἡ κατ-

ὰρ τοῦ κυρίου

θεοῦ οὐκ ἔ-

σθαι οὐκ ἔ-

σθαι οὐκ ἔ-

σθαι οὐκ ἔ-

σθαι οὐκ ἔ-

σθαι οὐκ ἔ-

labour; otherwise than as God is pleased to vse these as *second causes* vnder him: but it commeth meerely from the good will and pleasure of that free spirit, which bloweth where, and when, and how he listeth; ^d *diuiding his graces to every man* ^{1 Cor. 12. 11} *generally as he will,* (at the eleuenth) and ^e *as it hath* ^{Ibid. 18.} *pleased him,* (at verse 18. of this Chapter.) Nature is a necessary agent, and, if not either hindered by some inferiour impediment, or ouer-ruled by some higher power, worketh alwayes alike, and produceth the same effects in all indiuiduals of the same kinde: and how is it possible shee should make a difference, that knoweth none? And as for *Desert*; there is indeed no such thing: and therefore it can worke nothing. For can God be a debtor to any man: or hath any man ^f *giuen to him first,* ^{f Rom. 11. 35.} *that it might bee recompenced him againe?* As a lumpe of ^g *Clay* lyeth before the Potter; so is all ^{g Esay 64. 8.} mankind in the hand of God. The Potter at his pleasure, out of that ^h *lumpe* frameth vessels of ^{h Rom. 9. 21.} all sorts, of different shape, proportion, strength, finenesse, capacitie; as he thinketh good, vnto the seuerall *uses*, for which hee intendeth them. So God after the good pleasure of his owne will, out of ⁱ *mankinde*, as out of an vntoward lumpe of clay, (all of the same price, equall in nature and desert,) maketh vp vessels for the vse of his Sanctuary; by fitting seuerall men with seuerall gifts, more or lesse, greater or meaner, better or worse, according to the difference of those offices and employments, for which he intendeth them. It is not the

Clay, but the Potter, that maketh the difference there : neither is it any thing in *man*, but the *Spirit of God*, that maketh the difference here. Whatsoever *spirituall abilities* wee haue, we haue them of *gift*, and by *grace*. The manifestation of the Spirit is *giuen to euery man*.

6. 19.
Generall In-
ferences.

1. Of thank-
fulnesse for
those we
haue;

a. Habac. 2. 16.

b. Heb. 12. 9.

c. 1 Cor. 15. 41.

d. 1am. 1. 17.

A point of very fruitfull consideration for men of all sorts; whether they bee of greater, or of meaner gifts. And *first*, all of vs generally may hence take two profitable directions : the *one*, if we haue any *usefull* gifts, whom to *thanke* for them; the *other*, if we want any *needfull* gifts, where to *seeke* for them. Whatsoever *manifestation of the spirit* thou hast, it is *giuen* thee : and to whom can thy *thanks* for it be due, but to the *Giuer*? Sacrifice not to thine owne *uerts*, either of *Nature*, or *Endeuour*; as if these *Abilities* were the manifestations of thine owne spirit : but enlarge thy heart to magnifie the goodnesse and bounty of him, who is *b Pater spirituum*, the Father of the spirits of all flesh, and hath wrought those *graces* in thee by communicating his *spirit* vnto thee. If thou shinest as a *starre* in the firmament of the *Church*, whether of a greater or lesser *magnitude*, (as *a one starre differeth from another in glory*;) remember thou shinest but by a *borrowed light* from him, who is *d Pater luminum*, the Father and fountaine of all lights, as the *Sunne* in the firmament, from whom descendeth euery good gift, and euery perfect giuing. Whatsoever *Grace* thou hast, it is *giuen* thee : therefore be *thankfull* to the *Giuer*.

But

But if thou *wanteſt* any *grace*, or *measure* of *grace*, which ſeemeth *needfull* for thee in that ſta-
tion and calling wherein God hath ſet thee : here is a *ſecond* direction for thee, where to ſeeke it. *even* from his hands, who alone can giue it. *If* any man *lacke wiſedome* (ſaith S. James) let him *aſke*
of God, that giueth to all men *liberally* ; and it ſhall
bee giuen him. A large, and *liberall* promiſe ; but
yet a promiſe moſt *certaine*, and full of comfor-
table aſſurance, prouided, it be vnderſtood aright,
viz. with theſe two neceſſarie *Limitations* : if God
ſhall ſee it *expedient* ; and if he pray for it as hee
ought. Thou mayſt pray with an humble and vp-
right affection, and put to thy beſt endeauours
withall ; and yet not obtaine the gift thou prayeſt
for : becauſe, being a *common* Grace, and not of
absolute neceſſitie for ſaluation, it may bee in the
wiſedome of God (who beſt knoweth *what* is
beſt, and *when*) not *expedient* for thee, or not for
his Church, at that time, and in that manner, or
measure. Neceſſarie Graces, ſuch as are thoſe of
ſanctification, pray for them *absolutely*, and thou
ſhalt *absolutely* receiue them : there needeth no
condicionall claue of *Expediencie* in thy prayers
for them ; becauſe they can neuer bee *inexpedient*.
But theſe may : and therefore as thou oughteſt
not to *pray* for them, but with all *ſubiection* of thy
deſires to his moſt *holy* and moſt *wiſe* appoint-
ments ; ſo thou oughteſt to take a *denyall* from
him, not only *contentedly*, but *euery thankſfully*, as a
gracious fruite of his loue vnto thee, and a cer-
taine

aine signe of the *inexpediency* of the thing desired.

But if it be *expedient*; it will not yet come for asking, vnlesse it bee asked *aright*. * But let him pray in faith, saith S. James: Who so doth not, let not that man thinke to receiue anything of the Lord.

ioyning ener
therunto
a Iam, 1. 6. 7.

Now that man only prayeth in Faith, who looketh to receiue the thing he prayeth for, vpon such termes, as God hath promised to giue it: for Faith euer looketh to the Promise. And God hath not made vs any Promise of the End other than conditionall; viz. vpon our conscionable vse of the appointed meanes. And the meanes which hee hath ordained both for the obtaining, and the improving of spirituall Gifts, are study, and industry, and diligent meditation. Wee must not now looke, as in the infancy of the Church, to haue the teats put into our mouthes, and to receiue spirituall graces by immediate infusion: That Manna, as one saith, was for the wilderness. But now the Church is possessed of the Land, and growne to yeares of better strength; wee must plow, and sow, and eate of the fruit of the Land, in the sweate of our faces:

b Hoskins
Serm. on Luk.
12. 48.

and now hee that will not labour, he may thanke himselfe if hee haue not to eate. Hee prayeth but with an ouerly desire, and not from the deepe of his heart, that will not bend his endeauours withall to obtaine what he desireth: or rather indeed hee prayeth not at all. You may call it wisbing and moulding, (and we haue Prouerbs against wisbers and moulders,) rather than Praying. Salomon ac-

counteth

A M

counteth

counteth the idle mans prayer no better; and it
 thiurth accordingly with him: *The saule of the d Prou. 13. 4.*
sluggard lusteth, and hath nothing, Prou. 13. 12.
 To make all sure then, here is your course. §. 22.
 Wrestle with God by your feruent prayers; and *Our owne*
 wrestle with him too by your faithfull endeavours: *faithfull*
 and hee will not for his Goodnesse sake, and for his *Endeavour.*
Prou. 13. 12.
 Promise sake he cannot, dismisse you without a
 blessing. But omit either; and the other is lost la-
 bour. Prayer without study, is *Presumption*; and
 study without Prayer, *Atheisme*: the one bootlesse;
 the other fruitlesse. You take your bookes in
 vaine into your hands, if you turne them over,
 and neuer looke higher: and you take Gods name
 in vaine within your lips, if you cry *Da Domine*,
 and neuer stirre farther. The Ship is then like to
 be steered with best certaintie and successe; when
 there is *Oculus ad caelum, manus ad oleum*: when
 the Pilot is carefull of both, to haue his eye vpon
 the *Compass*, and his hand at the *Steele*. Remem-
 ber these abilities you pray or study for, are the
 Gifts of God: and as not to bee had ordinarily
 without labour, (for God is a God of order, and
 worketh not ordinarily, but by ordinary meanes;))
 so not to bee had meereley for the labour, for then
 should it not be so much a Gift, as a Purchase. It
 was *Simon Magus* his error, to thinke that: *the* *Act. 8. 20.*
gifts of God might be purchased with money: and it
 hath a spice of his sinne, and so may goe for a
 kinde of *simony*, for a man to thinke these spirituall
 gifts of God may be purchased with labour. You
 may

may rise vpe early, and goe to bed late, and studie
 hard, and reade much, and deuoure the fat and the
 marrow of the best Authors; and when you haue
 all done, vnlesse God giue a blessing vnto your
 endeouours, be as thin and meagre in regard of true
 and vsefull learning, as Pharaohs ^b leane kine were
 after they had eaten the fat ones. It is God ^c that
 both ministreth seed to the sower, and multiplyeth the
 seed sown: the Principall, and the Increase, are
 both his. If then wee expect any gift, or the in-
 crease of any gift from him, neither of which we
 can haue without him: let vs not bee behinde, ei-
 ther with our best endeouours to vse the meanes hee
 hath appointed, or with our faithfull prayers to
 craue his blessing vpon those meanes. These In-
 structions are generall; and concerne vs all, what-
 soeuer our Gifts be.

§. 23. I must now turne my speech more particularly
 to you, to whom God hath vouchsafed the mani-
 festation of his Spirit in a larger proportion than
 vnto many of your brethren: giuing vnto you,
 as vnto his first borne, a ^a double portion of his
 Spirit, as ^b Elisba had of Eliah's; or perhaps dea-
 ling with you yet more liberally, as Ioseph did
 with Benjamin, whose messe (though he were the
 youngest) hee appointed to bee ^c five times as
 much, as any of his brethrens. It is needfull that
 you of all others, should bee eftsoones put in re-
 membrance, that those eminent manifestations of
 the Spirit you haue, were giuen you. First, it will
 bee a good helpe to take downe that ^d swelling,
 which,

^b Gen. 41. 21.

^c 2 Cor. 9. 10.

^a Deut. 21. 17.

^b 4 King. 2. 9.

^c Gen. 43. 34.

^d Scientia in-

flat. 1 Cor. 8. 1.

which, as an *Apostume* in the *body* through rank-
 nesse of *blood*, so is apt to ingender in the *soule*
 through abundance of *Knowledge*; and to let
 out some of the corruption. It is * a very hard * *Magna &*
 thing *Multum sapere*, and not *altum sapere*; to *rara virtus*
 know *much*, and not to know it *too much*; to excell *profecio est, ut*
 others in *gifts*, and not *perke* about them in *selfe* *magna licet opo-*
concept. S. Paul, who * in all other things was *rantem, mag-*
 sufficiently instructed, as well to abound, as to suffer *num te nesci-*
 need, was yet put very hard to it, when hee was to *as. Bernard.*
 try the mastery with this temptation, which arose *in Cant. Serm.*
 from the *abundance of revelations*. If you finde *13.*
 an aptnesse then in your selues, (and there is in *Phil. 4. 12.*
 your selues as of your selues such an aptnesse, as
 to no one thing more,) to be exalted about measure
 in your owne conceits, boastingly to make ostent-
 ation of your owne sufficiencies, with a kinde of
 vnbecomming compassion to cast scorne vpon
 your meaner brethren, and vpon euery light pro-
 uocation to flye out into those termes of defiance
 [*I haue no need of thee, and, I haue no need of thee.*] *g Hic, vers. 21.*
 to dispell this windy humour I know not a more
 soueraigne remedy, than to *hew* vpon this medita-
 tion; that all the *Abilities* and perfections you
 haue were *giuen* you, by one who was no way so
 bound to you, but hee might haue giuen them as
 well to the meanest of your brethren as to you,
 and that without any wrong to you, if it had so
 pleased him. You may take the *Receipt* from him,
 who himselfe had had some experience of the *In-*
firmitie; euen S. Paul in the fourth of this Epistle.

[*h What*

h. i. Cor. 12. 7. [What hast thou, that thou hast not receined? and if thou hast receined it, why dost thou boast as if thou hadst not receined it?] *to consubstantia*

§. 24. Secondly; Euery wise and conscionable man should aduisedly weigh his owne Gifts, and make them his Rule to worke by: not thinking hee doth enough, if hee doe what Law compelleth him to doe, or if hee doe as much as other neighbours doe.

Indeed, where Lawes bound vs by Negative Precepts, [Hitherto thou mayst goe, but farther thou shalt not,] wee must obey, and wee may not exceed those bounds. But where the Lawes doe barely enioyne vs to doe somewhat, lest hauing no Law to compell vs, wee should doe iust nothing; it can be no transgression of the Law, to doe more. Whosoever therefore of you haue receined more or greater Gifts than many others haue, you must know your selues bound to doe so much more good with them, and to stand chargeable with so much the deeper account for them. *a. Gregor.*

12. 10. 2. H. *§.* *Contrationes.* When you shall come to make vp your accounts, your receipts will bee looked into: and if you haue receiued ten talents, or five, for your meaner brothers one; when but one shall bee required from him, you shall be answerable for

b. Luk. 12. 48. ten, or five. For it is an equitable course, that *b. to* whom much is giuen, of him much should bee required. And at that great day, if you cannot make your accounts straight with your receipts, you shall certainly finde that most true in this sense, which

c. Eccl. 1. 18. Salomon spake in another, *c. Qui apponit scientiam, apponit*

apponit dolorem: the more and greater your Gifts are, vnlesse your *thankfulnesse* for them, and your *diligence* with them rise to some good like proportion thereunto; the *greater* shall bee your condemnation, the *more* your stripes.

But *thirdly*; though your *Graces* must bee so to §. 25.
 your *selues*, yet beware you doe not make them 3. but not un-
Rules to *others*. A thing I the rather note, because to others.
 the fault is so frequent in practice, & yet very rarely obserued; and more rarely reprehended. God hath endowed a man with good abilities and parts in some kinde or other; I instance but in one gift only for examples sake, *viz.* an *Ability* to enlarge himselfe in *prayer* readily, and with fit expressions vpon any present occasion. Being in the Ministerie, or other Calling, hee is carefull to exercise his gift by praying with his *family*; praying with the *sicke*, praying with other *company* vpon such other occasions as may fall out: hee thinketh, and hee thinketh well, that if he should doe otherwise or lesse than he doth, hee should not bee able to discharge himselfe from the guilt of *unfaithfulnessse*, in not employing the *talent* hee hath receiued to the best *advantage*, when the exercise of it might redound to the glory of the Giuer. Hitherto hee is in the right: so long as he maketh his *Gift* a *Rule* but to *himselfe*. But now if this man shall stretch out this *Rule* vnto all his *brethren* in the same Calling, by *imposing* vpon them a necessitie of doing the like; if hee shall *expect* or *exact* from them, that they should also bee able to commend vnto
 God:

God the necessities of their *families*, or the state of a *sicke* person, or the like, by *extemporary Prayer*; but especially if he shall *iudge* or *censure* them, that dare not aduenture so to doe, of *intrusion* into, or of *unfaithfulnesse* in their Callings: he committeth a great fault, and well deseruing a sharpe reprehension. For what is this else, but to lay heauier *burdens* vpon mens *shoulders*, than they can stand vnder, to make our selues *iudges* of other mens consciences, and our Abilities *Rules* of their actions, yea, and euen to lay an imputation vpon our *Master*, with that *ungracious seruant* in the

a Math. 25. 24. Gospel, as if he were ^a *an hard man, reaping where hee hath not sown, and gathering where he hath not strewed*, and requiring much where hee hath giuen little, and like *Pharaohs* taske-masters, exacting the

b Exod. 5. 18. ^b *full tale* of bricke without sufficient allowance of *materials*? Shall he that hath a *thousand* a yeare, count him that hath but an *hundred*, a Churle if he doe not *spend* as much in his house weekly, keepe as plentifull a *table*, and beare as much in euery *common charge*, as himselfe? No lesse vnreasonable is he, that would binde his brother of *inferiour Gifts* to the same frequencie and method in *Preaching*, to the same readinesse and copiousnesse in *Praying*, to the same necessitie and measure in the performance of other *duties*; whereunto, according to those *Gifts* hee findeth in himselfe, he findeth himselfe bound. The manifestation of the Spirit is *giuen* to euery man: let no man bee so seuer to his brother, as to looke he should *manifest*

more

more of the Spirit, than he hath received.

Now as for you, to whom God hath dealt these *spirituall gifts*, with a more *sparing* hand; the freedom of Gods distribution may be a fruitfull meditation for you also. *First*, thou hast no reason, whosoever thou art, to *grudge* at the scantnesse of thy gifts, or to *repine* at the *giver*. How little soever God hath *giuen* thee, it is more than he ^a *owed* thee. If the distribution of the Spirit were a matter of *justice*, or of *debt*; God we know is ^b *no acceptor of persons*, and he would haue giuen to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*, nor of *justice*, but of *grace*: take that is thine thankfully, and be content withall; ^c *He hath done thee no wrong: may he not doe as he will, with his owne*. Secondly, since the manifestation of the Spirit is a matter of free gift: thou hast no cause to *enue* thy Brother, whose portion is *greater*. Why should ^d *thy eye* be therefore *euill* against him, because God hath been so *good* unto him? Shall the *foote* enue the hand, or the *eare* the eye; because the *foote* cannot worke, nor the *eare* see? If the ^e *whole body* were *hand*, where were the *going*? and if the whole were *eye*, where were the *hearing*? or if the whole were any one *member*, where were the *body*? If the *hand* can *worke*, which the *foote* cannot; yet the *foote* can *goe*, which the *hand* cannot: and if the *eye* can *see*, which the *eare* cannot; yet the *eare* can *hearken*, which the *eye* cannot. And, if thy brother haue *some abilities*, which thou hast not; thou art not so bare, but thou hast *other* some againe, which he

h. 26.

Speciall instances to those of meaner gifts.

a ἐνόντων ὅτι
χρεὶς καὶ ἐστὶ, καὶ
ὅφειλν, καὶ
παρεμυθισθῆναι
τῷ ὀδυνῶντι.Chrysost. in 1.
Cor. hom. 29.

b Acts 10. 34.

c Mat. 20. 13, 15

d Mat. 20. 15.

e Hic vers.
17-19.

f Hic vers.
22, 23.

he hath not. Say, thine be meaner: yet the *meanest* member, as it hath his *necessarie office*, so it is not destitute of his *proper comeliness* in the Body. *Thirdly*, if thy gifts be *meane*, thou hast this comfort withall, that thy *accounts* will be so much the *easier*. Merchants, that haue the *greatest* dealings, are not euer the *safest* men. And how happy a thing had it been for many men in the world, if they had had lesse of other mens goods in their hands? The lesse thou hast *receiued*, the lesse thou hast to *answer* for. If God haue given thee but *one* single talent, he will not require *five*: nor if *five*, *ten*. *Fourthly*, in the meanenesse of thy gifts thou mayst reade thy selfe a daily lecture of *humilitie*: and humili- tie alone, is a thing of more value, than all the per- fections that are in the world besides, without it. *This* thinke, that God, who disposeth *all things* for the best to those that are his, would haue giuen thee *other* and *greater* gifts, if he had seene it so ex- pedient for thee. That therefore hee hath *holden* his hand, and *with-holden* those things from thee: conceiue it done, either for thy former *unworthi- nesse*, and that should make thee *humble*; or for thy future *good*, and that should make thee also *thank- full*. *Lastly*, remember what the Preacher saith in

g Rom. 8. 28.

h Eccl. 10. 10.
Maximum me-
diocris ingenij
subsidiū, dili-
gentia. Sen. in
controu.

Eccles. 10. [*h If the iron be blunt, then he must put to the more strength.*] Many men, that are well left by their friends, and full of *money*, because they think they shall neuer see the bottome of it, take no care by any employment to *encrease* it, but spend on vpon the *stocke*, without either feare or wit, they
care

care not what, nor how, till they be *sunke* to nothing before they be aware: whereas on the contrary, industrious men that haue but little to begin withall, yet by their care and prouidence, and paines-taking, get vp wonderfully. It is almost incredible, what *industrie*, and *diligence*, and *exercise*, and holy *emulation* (which our Apostle commendeth in the last verse of this Chapter,) are able to effect, for the *bettering* and *encreasing* of our spirituall gifts: Prouidedeuer wee ioyne with these, hearty *prayers* vnto, and faithfull *dependance* vpon God, for his blessing thereupon. I know no so *lawfull* *Vsury*, as of these spirituall *talents*; nor doe I know any so *profitable* *Vsury*, or that multiplyeth so fast as this doth: your *use vpon use*, that doubleth the principall in seuen yeares, is nothing to it. Oh then, *cast* in thy talent into the *banke*; make thy *returnes* as speedy, and as many as thou canst; loose not a *market*, or a *tide*, if it be possible; *be instant* in *season*, and out of *season*; omit no opportunitie to *take in*, and *put off* all thou canst get: so, though thy beginnings be but small, thy later end shall wonderfully encrease. By this meanes, thou shalt not onely profit *thy self*, in the *encrease* of thy gifts vnto thy selfe: but (which no other *Vsurie* doth besides) thou shalt also profit *others*, by *communicating* of thy gifts vnto them. Which is the proper *end*, for which they were bestowed; and of which wee are next to speake. The manifestation of the Spirit is giuen to euery man *to profit withall*.

To profit whom? it may be, *Himselfe*. It is true;

N

if

i. 3. h. c. verf.
31. hic.

k. σὺν τῷ κ. ω.
Matth. 25. 27.

l. Luk. 19. 23.

m. 2. Tim. 4. 2.

§. 27. *If thou art wise, thou shalt be wise for thyselfe, said Salomon; and Salomon knew what belonged to wisdom aswell as another. For, Qui sibi nequam, cui bonus? He that is not good to himselfe, it is but a chance that hee is good to any body else. When we seeme to pitie a man by saying, He is no mans foe but his owne, or he is worst to himselfe; we doe indeed but flout him, and in effect call him a foole, and a prodigall. Such a foole is every one, that guiding the feete of others into the way of peace, himselfe treadeth the paths that leadeth vnto destruction; and that preaching repentance vnto others, himselfe becommeth a Castaway. He that hath a gift then, he should doe well to looke to his owne, aswell as to the profit of others; and as vnto doctrine, so aswell and first to take heed vnto himselfe: that so doing he may saue himselfe, aswell as those that heare him.*

§. 28. *This then is to be done; but this is not all that is to be done. In wisdom wee cannot doe lesse, but in Charity we are bound to do more than thus, with our gifts. If our owne profit onely had been intended, τὸ ἑαυτοῦ would haue serued the turne aswell: but the word here is τὸ κοινῆς, which importeth such a kind of profit as redoundeth to communitie, such as before in the 10. Chapter he professeth himself to haue sought after, [Not seeking mine owne profit, (he meaneth, not onely his owne,) but the profit of many, that they may be saued.] Wee noted it already, as the maine and essentiall difference betweene those Graces of sanctification, and these*

a Sunt qui scire volunt, ut edificent, et Caritas est: sunt qui scire volunt, ut edificentur, & Prudentia est. Bern. in Cant. serm. 36.

b Utilitatem: sc. Ecclesie.

Pisc. in Schol. hic.

c 1. Cor. 10. 33

these Graces of *edification*; that those, though they would bee made profitable vnto others also, yet were principally *intended* for the *proper good* of the owner; but those, though they would be vsed for the owners good also, yet were principally *intended* for the *profit of others*. You see then, what a strong obligation lyeth vpon euery man that hath receiued the Spirit, *conferre aliquid in publicum*, to cast his *gift* into the common *treasurie* of the Church, to employ his good parts and spirituall graces so, as they may some-way or other be profitable to his brethren and fellow-seruants in Church and Common-wealth. It is an old receiued Canon, *Beneficium propter officium*. No man setteth a *Steward* ouer his house, onely to receiue his *rents*, and then to keepe the *moneys* in his hand, and make no *provision* out of it for his Hines and Seruants: but it is the ^d office of a good and wise *Steward* to giue to euerie one of the *household* his appointed *portion* at the appointed *seasons*. And who so receiueth a spirituall gift, *ipso facto* taketh vpon him the *office*, and is bound to the *duties* of a *Steward*; [^e *As euery man hath receiued the gift,* ^c 1. Pet. 4. 10. *euery so minister the same one vnto another, as good stewards of the manifold graces of God,* 1. Pet. 4.] It was not onely for *orders* sake, and for the *beautifying* of his Church, (though that also) that God ^e gaue [^f Eph. 4. 11, 12.] some *Apostles*, and some *Prophets*, and some *Euangelists*, and some *Pastors* and *Teachers*: but also, and especially, for more necessarie and profitable vses, for the *perfecting* of the *Saints*, for the *worke* of the

N a

Mini-

Ministry, for the edifying of the body of Christ. Ephes.

4. 11, 12. The members of the body, are not euery one for it selfe, but euery one for other, and all for the whole. The stomake eateth, not to fill it selfe, but to nourish the body; the eye seeth, not to please it selfe, but to espie for the body; the foote moueth, not to exercise it selfe, but to carry the body; the hand worketh, not to helpe it selfe, but to maintaine the body: euery & ioynt supplieth something, according to the effectuall working in the measure of euery part, for the fit ioyning together, and compacting, and encreasing of the body to the edifying it selfe in loue. ^a Now ye are the body of Christ, and members in particular.

g Eph. 4. 16.

h Hic vers. 27

§. 29.
in respect
I. of the Gi-
uer;

a Deus & na-
tura nihil faci-
unt frustra.

b I. Cor. 14. 26

c in Commu-
nem utilitatem
collatum est.
Erasm. in para-
phr. hic.

Now this necessitie of employing spirituall gifts to the good and profit of others, ariseth first from the will and intent of the Giuer: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore giuen to euery man, that he might profit withall. Certainly, as ^a nature doth not, so much lesse doth the God of Nature, make any thing to no purpose, or barely for shew; but for use: and the use, for which all these things were made and giuen, is ^b edification. He that hath an estate made ouer to him in trust and for uses; hath in equitie therein no estate at all, if hee turne the commodities of the thing some other way, and not to those speciall uses for which he was so esta- ted in it. So hee that employeth not his spirituall gift to the use for which it was giuen, to the ^c profit of the Church; hee hath de iure forfeited it to the giuer.

Giuer. And we haue sometimes knowne him *defa-*
cto to take the forfeiture; as from the *vnprofitable*
seruant in the Gospel, [^d*Take the talent from him.*] ^{d Mat. 25. 28.}
 Wee haue sometimes seene the experiment of it. ^{See Hieron.}
 Men of excellent parts, by slackning their *zeale*, to ^{in Agg. 2. 9.}
 haue lost their very *gifts*; and by neglecting the
use, to haue lost the *Principall*; finding a sensible
 decay in those *powers*, which they were slothfull
 to bring into *act*. It is a iust thing with the ^e *Father* ^{e Iam. 1. 17.}
of Lights, when hee hath lighted any man a *candle*,
 by bestowing *spirituall gifts* vpon him; and lent
 him a *candlestick* too whereon to set it, by proui-
 ding him a *stay* in the Church: if that man shall
 then ^f *bide his candle vnder a bushell*, and enuie the ^{f Matth. 5. 15.}
light and comfort of it to them that are *in the*
house; either to remoue his *candlesticke*, or to put
 out his *candle* in obscuritie.

As the *intent* of the *Giuer*, so *secondly*, the *nature* ^{§. 30.}
 and qualitie of the *gift* calleth vpon vs for employ- ^{2. of the}
 ment. It is not with these spirituall gifts, as with ^{Gift; 13. 101}
 most other things, which when they are *empared*,
 are *impaired*, and lessened by communicating. Here
 is no place for that allegation of the Virgins, ^{2 Ne 2 Matth. 25. 9.}
non sufficiat -- Lest there be not enough for you and for
vs. These *graces* are of the number of those things,
 that communicate themselves by *Multiplication*,
 not *Diuision*; and by diffusion, without waste. As
 the *seale* maketh impression in the waxe, and as
 fire conueigheth heate into Iron, and as one *candle*
 tindeth a thousand: all without losse of *figure*, *heate*,
 or *light*. Had euer any man lesse *knowledge*, or *wit*,

or learning; by teaching others? had hee not rather more? ^b *The more wise the Preacher was, the more he taught the people knowledge, saith Salomon, Eccles. 12. and certainly, the more hee taught them knowledge, the more his owne wisdom increased. As the ^cwidowes oyle increased, not in the vessell, but by powring out; and as the ^dbarley bread in the Gospell multiplied, not in the whole loafe, but by breaking and distributing; and as the ^egraine bringeth encrease, not when it lyeth on a heape in the garner, but by scattering vpon the land: so are these spirituall graces best improued, not by ^fkeeping them together, but by distributing them abroad. Tutius in credito, quam in sudario: the talent gathereth nothing in the napkin, vlesse it be rust and canker; but traouelling in the banke, besides the good it doth as it passeth to and fro, it euer ^greturneth home with encrease.*

^f Absconsione minuitur, & communicatio ne multiplicatur. Cassiod. in Epist.

^g Quod in plures diffunditur, & redundanti-
or manet,

[forte leg. manat,] & in suum fontem recurrit. In se enim refluit uirtus prudentie: & quod pluribus fluxerit, eo exercitius fit omne quod remanet. Ambros. 2. Offic. 15.

§. 31. *Thirdly, our owne vn-sufficiencie to all offices, and the need we haue of other mens gifts, must enforce vs to lend them the helpe and comfort of ours. God hath so distributed the varietie of his gifts with singular wisdom, that there is no man so meane, but his seruice may bee vsfull to the greatest; nor any man so eminent, but he may sometimes stand need to the meanest of his brethren: of purpose, that whilst each hath need of other, each should helpe, none should despise other. As*
in

in a ^a building, the stones helpe one another, euery lower stone *supporting* the higher from falling to the ground, and euery higher stone *sauing* the lower from taking wet; and as in the *body*, euery member ^b lendeth some supply to the rest, and againe receiueth supply from them: so in the spirituall building, and mysticall *body* of the Church, God hath so *tempered* the parts, each hauing his *use*, and each his *defects*; ^c that there should be no schisme in the *body*, but that the members should haue the same care one for another. Such a consent there should be in the parts, as was betweene the ^d blind and lame man in the Epigram: mutually couenanting, the *Blind* to carry the *Lame*, and the *Lame* to direct the *Blind*; that so the *Blind* might find his way by the others eyes, and the *Lame* walke therein vpon the others legges. When a man is once come to that all-sufficieny in himselfe, as he may truly say to the rest of his brethren, ^e *I stand no need of you*; let him then keepe his gifts to himselfe: but let him in the meane time remember, hee must employ them to the aduantage of his master, and to the benefit of his brother. [The manifestation of the Spirit is giuen to euery man to profit withall.]

Surely then those men, first of all, run a course strangely exorbitant; who in stead of employing them to the profit, bend those gifts they haue receiued, (whether spirituall or temporall) to the ruine and destruction of their brethren. In stead of winning soules to heauen; with busie and cursed diligence ^a compassing Sea and Land, to draw Profelytes

^a Societas nostra lapidum fornicationi similis est:

que casura, nisi inuicem obstarent, hoc uno

sustinetur. Seneca. epist. 95.

^b Ephes. 4. 16.

^c Hic Vers. 24. 25.

^d Anthol. 1. 4.

^e Hic vers. 21.

6. 32.

The first inference;

^a Mat. 23. 15.

b Matth. 25. 30
intelligatur po-
na interuerso-
ris expena pi-
gri. August. in
Psal. 99.

§. 33.
the second;

a Matth. 13. 52

b Hic vers. 8.

c Luk. 21. 15.

d Syrac. 20. 30

e Luk. 19. 20.

f Matth. 5. 15.

g Luk. 12. 42.

455

to the Diuell: and in stead of raising vp seed to their elder brother *Christ*, seeking to make their brethren (if it were possible) *ten times more the children of hell than themselves*. Abusing their *Power* to oppression, their *wealth* to luxurie, their *strength* to drunkennes, their *wit* to Scoffing, Atheisme, Prophanenesse; their *learning* to the maintenance of Heresie, Idolatrie, Schisme, Noueltie. If there be a feareful woe due to those that ^b use not their gifts profitably; what woes may wee thinke shall ouertake them, that so vngraciously *abuse* them?

But to leaue these wretches: be perswaded in the *second* place, all you, whom God hath made *Stewards* ouer his household, and blessed your basket and your store, to ^a bring forth of your treasures things both new and old; manifest the Spirit God hath giuen you, so as may be most for the profit of your brethren. The Spirit of God, when hee gaue you *wisdom*, and *knowledge*, intended not so much the *wisdom* and the *knowledge* themselves, as the *manifestation* of them, or (as it is in the next verse) ^b the word of *wisdom*, and the word of *knowledge*: as Christ also promised his Apostles, to giue them ^c *Os & sapientiam*; *A Mouth, and wisdom*. Alas, what is *wisdom* without a *Mouth*? but as a pot of *treasure* hid in the ground, which no man is the better for. ^d *Wisdom* that is hid, and a *treasure* that is not seene, what profit is in them both? O then

doe not knit vp your Masters talent in a ^e *Napkin*; smother not his light vnder a ^f *busbell*; pinch not his seruants of their due ^g *provision*; pott not vp the

Manna

^b *Manna* you haue gathered till it *stinke*, and the ^h *Exod. 16.20.* *wormes consume it*: but aboue all, *squander* not away your rich portions by riotous liuing. Let not either *stouth*, or *enuie*, or *pride*, or pretended *modesty*, or any other thing hinder you, from labouring to discharge faithfully that *trust* and *duety*, which *God* expecteth, which the necessitie of the *Church* challengeth, which the measure of your *gifts* promiseth, which the condition of your *calling* exacteth from you. Remember the manifestation of the Spirit was giuen you *to profit withall*.

Thirdly, since the *end* of all gifts is to *profit*: ^{§. 24.} *aime* most at those gifts, that will profit most; and *the third.* *endeauour* so to frame those you haue in the exercise of them, as they may be *likeliest* to bring profit to those that shall partake them. ^a *Couet earnest-* ^a *Hic vers. 31.* *ly the best gifts*, saith my Apostle at the last verse of this Chapter: and you haue his Comment vpon that Text in the first verse of the fourteenth Chapter, ^b *Couet spirituall gifts, quoniam si in aequo dunt, but* ^b *1. Cor. 14.1.* *rather that yee may prophesie.* ^c *Prophetas interpretes dicit scripturarum.* And by *prophesying*, ^{Ambros. in 1. Cor. c. 63.} *hee* meaneth the *instruction* of the Church, and ^{Prophetia i. e. donum interpretandi scripturas. Piscat. schol. in 1. Cor. 14.22. Mysti-} *people of God* in the needfull doctrines of *Faith* ^{cuo sensum ad salutem audientium explanante. Erasmus. in paraphr ad 1. Cor. 14.} *towards God*, *Repentance* from dead workes, and new and holy *Obedience*. It is one *stratageme* of the Arch-enemie of mankind, (and when we know his wiles, wee may the better bee able to defeate him;) by busying men of great and vsfull parts in *by-matters*, and things of lesser consequence; to diuert them from following that *unum necessarium*, that which should bee the maime of all our *endeauours*,

uours, the beating downe of *sinne*, the planting of *Faith*, and the reformation of *Manners*. *Controuersies*, I confesse, are necessarie, the *Tongues* necessary, *Histories* necessarie, *Philosophy* and the *Arts* necessarie, other *knowledge* of all sorts necessarie in the Church: for *truth* must be maintained, *Scripture-phrases* opened, *Heresie* confuted, the *mouthes* of *Aduersaries* stopped, *Schismes* and *No-uelties* suppressed. But when all is done, *Positive* and *Practique Diuinity* is it, must bring vs to heauen: that is it, must paise our *iudgements*, settle our *consciencs*, direct our *lines*, mortifie our *corruptions*, encrease our *graces*, strengthen our *comforts*, saue our *soules*. *Hoc opus, hoc studium*: there is no study to this, none so wel worth the labour as this; none that can bring so much *profit* to others, nor therefore so much *glory* to God, nor therefore so much *comfort* to our owne hearts, as this. ^d *This is a faithfull saying, and these things I will that thou as- firme constantly* (saith Saint Paul to Titus) *that they which haue beleueed in God, might be careful to main- taine good workes: these things are good and profitable vnto men.* You cannot doe more good vnto the Church of God, you cannot more *profit* the people of God, by your *gifts*; than by pressing effec- tually these two great points, *Faith*, & *Good works*: these are good and profitable vnto men.

§. 35.
The Con-
clusion.

I might here adde other *inferences* from this point, as namely, since the manifestation of the Spirit is giuen to euery one of vs chiefly for this end, that wee may *profit* the people with it, that there-

therefore *fourthly*, in our preaching wee should rather seeke to *profit* our hearers, though perhaps with sharpe and vnwelcome reproofes, than to *please* them by flattering them in euill: and that *fifthly*, wee should more desire to bring *profit* vnto them, than to gaine *applause* vnto our selues: and sundry other more besides these. But I will neither adde any *more*, nor prosecute these any *further* at this time, but giue place to other businesse. God the Father of *Lights*, and of *Spirits*, endow e- uery one of vs in our Places and Callings, with a competent measure of such *Graces*, as in his wise- dome and goodnesse he shall see needefull and ex- pedient for vs: and so direct our *harts*, and *tongues*, and *endeauours* in the exercise and manifestation thereof, that by his good blessing vpon our la- bours wee may bee enabled to aduance his *glory*, propagate his *truth*, benefit his *Church*, discharge a good *conscience* in the meane time, and at the last make our *account* with comfort, at the appearing of our Lord Iesus Christ.

To whom, &c.

FINIS.

therefore, as in our preaching we should not
 that look to fight our battles, though perhaps
 with sharp and unwelcome reproaches, than to
 please them by flattering them in ill: and that
 which we should most desire to bring about
 them, than to gain applause and our souls: and
 finally other more secret things. But I will not
 there add any more, nor prosecute these any further.
 the apostle, but giving place to other business.
 God the Father of Light, and of Peace, endow
 every one of us in our Places and Callings, with a
 competent measure of such Gifts, as in his wife-
 dome and goodness he shall see needfull and ex-
 pedient for us: and to direct our hearts and tongues,
 and answers in the exercise and manifestation
 thereof, that by his good blessing upon our la-
 bours we may be enabled to advance his glory,
 propagate his name, benefit his Church, discharge a
 good conscience in the mean time, and at last
 attain to our eternal comfort, at the
 appearing of our Lord Jesus Christ.

To whom, &c.

FINIS.

THREE SERMONS,

Ad Magistratum.

BY
ROBERT SAVNDERSON
Batchellor in Diuinity, and some-
times Fellow of *Lincolne Colledge*
in *Oxford.*

PSAL. 2. 10.

*Et nunc, Reges, intelligite: erudimini
qui iudicatis terram.*



LONDON,
Printed by R.T. for R. Dawlman, at the Signe of the
Bible neere the great Conduit in Fleet-
streete. 1627.

SERMONS THREE

At the Anniversary

BY

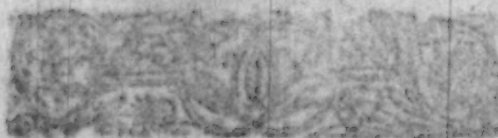
ROBERT SANDYDESSON

Bachelor in Divinity and some

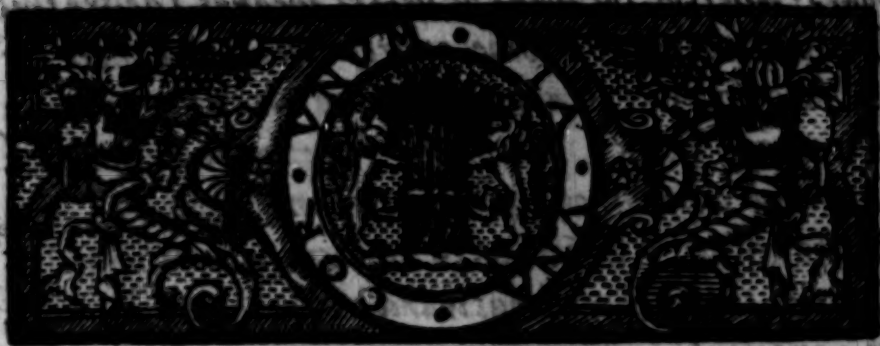
times Fellow of Lincoln College

in Oxford

It must beget, and it must maintain
and justify itself



Printed by A. T. for R. D. D. at the Sign of the
Bible near the great Conduit in Fleet-
street. 1637.
LONDON



To the Right VVorshipfull my
much honoured Patron, Sir NICHOLAS
SAVNDERSON of Filingham, Linc. Knight
and Baronet.

SIR,

Having first, upon slow deliberation,
resolved to publish these three Ser-
mons: my next resolution came on
more readily, to present them to
you. For which there was no need I
should deliberate long: the consideration both of the
Author and Argument prompting mee thereunto.
For my selfe first; As you have abundantly witnes-
sed unto the world your good affection to mee; both
by sundry other courtesies, and especially in being the
chiefest meanes, (under the good Providence of God)
by your free collation of a Benefice upon me, of draw-
ing me from the Vniuersitie into these parts, where
I am now settled: so I haue beene euer conscious of
some faire opportunity, to witnesse unto the world
my thankfull acknowledgement of your kinde fa-

HONRS;

The Epistle Dedicatorie.

wours; whereof, for want of better meanes, I desire this Dedication may be some expression. And then for the Argument; I knew none more fit to Patronage a Theame of Iustice, than your selfe: whom God hath endowed with strong abilities many wayes, of Vnderstanding, Affections, Courage, Elocution, Industrie, together with outward Meanes and Power, in a gracious measure, and aboue many of your fellowes in the same office; to doe Him, and his Anointed, and their People, good seruice, in aduancing the course of publike Iustice, in the Countrie where you line. In both which regards, as I presume these my meditations concerning Iustice will not come altogether unwelcome: so I am confident, that the manner of handling vsed therein, in taxing the Abuses with such Freedome, as (it may be) some will not relish, will yet be by so much more acceptable to you, by how much more freely your owne heart, when you reade of them, shall witnesse your owne freedome from them. In which confidence, with all due respect I commend these SERMONS into your hands; and with my faithfullest deuotions, your selfe, and your Religious Lady, and whole family into the hands of God: who alone is able both to continue and multiply his blessings vpon you in the meane time, and in the end to crowne his owne graces in you with glory.

Boothby Paynell Linc.

I. Mar. 1626.

Yours in the Lord,

ROB. SAYNDERSON.



THE FIRST SERMON.

At a publike
Sessions at
Grantham
Line. 11. Iun.
1623.

IOB. 29. VERS. 14, 15, 16, 17.

14. I put on righteousness, and it cloathed mee: my
judgement was as a robe and as a dem.
15. I was eyes to the blinde; and feet was I to the
lame.
16. I was a father to the poore: and the cause which
I knew not I searched out.
17. And I brake the jawes of the wicked; and pluc-
ked the spoyle out of his teeth.



Here silence against foule and false imputations may be interpreted a ^a Confession; there the protestation of a mans owne innocency is euer iust, and sometimes ^b necessarie. When others doe vs open wrong, it is not now Vanity, but Charity, to doe our selues open right: and whatsoeuer appeatance of folly or vaine bo-
sting

§. I.

The Occa-
sion.

a Si, cum mihi
furta, largitio-
nes— obiciun-
tur, ego respen-
dere soleo meis
— non tam sum
existimandus e-
rebus gestis gl-
riari, quam de
oblectis non con-

fiteri. Cic. pro domo sua. b Mihi de memetipso tam multa dicendi necessitas quaedam
imposita est ab illo. Cic. pro Sylla

sting there is in so doing; they are chargeable
 with all that compell vs thereunto, and not wee.
*(I am become a foole in glorying; but yee haue com-
 pelled mee, 2 Cor. 12.11.)* It was neither pride, nor
 passion in Iob, but such a compulsion as this, that
 made him so often in this booke proclaime his
 owne righteousness. Amongst whose many and
 grievous afflictions, as it is hard to say which was
 the greatest; so we are sure this was not the least,
 that hee was to wrestle with the vniust and bitter
 vpbraidings of vnreasonable and incompassionate
 men. They came to visit him as friends; and as
 friends they should haue comforted him. But sorry
 friends they were, and *miserable comforters*: in-
 deed not comforters, but tormentours; and Accu-
 sers rather than Friends. Seeing Gods hand hea-
 uie vpon him; for want of better or other prooffe,
 they charge him with Hypocrisie. And because
 they would not seeme to deale all in generalities
 (for against this generall accusation of hypocrisie,
 it was sufficient for him as generally to pleade the
 truth and uprightnesse of his heart;) they there-
 fore goe on more particularly, (but as falsly) and
 as it were by way of instance, to charge him with
 Oppression. Thus Eliphaz by name taxeth him:
*Chap. 22.6, &c. Thou hast taken a pledge from thy
 brother for naught; and hast stripped the naked of
 their cloathing. Thou hast not giuen water to the
 weary to drinke, and thou hast with-holden bread
 from the hungry. But as for the mighty man, hee had
 the earth; and the honourable man dwells in it. Thou
 hast*

hast sent widowes away empty, and the armes of the fatherlesse hast thou broken.

Being thus shamefully, indeed shamelessly, vpbraided to his face, without any desert of his, by those men, ^a who (if he had deserved it) should least of all haue done it, his ^b neighbours and familiar friends: can you blame the good man, if to remoue such false aspersions, hee doe with more than ordinary freedome insist vpon his owne integrity in this behalfe? And that hee doth in this Chapter something largely; wherein he declareth how he demeaned himselfe in the time of his prosperitie in the administration of his *Magistracy*, farre otherwise than was layed to his charge. [*when the eare heard mee, then it blessed mee; and when the eye saw mee, it gaue witnesse to mee. Because I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him. The blessing of him that was ready to perishe came vpon mee, and I caused the widowes heart to sing for ioy*] in the next immediate verses before these. And then he goeth on in the words of my Text, *I put on righteousness, and &c.*

It seemeth *Iob* was a good man, as well as a great: and being good, hee was by so much the better, by how much he was the greater. Nor was he only *Bonus vir*, a good man; and yet if but so, his friends had done him much wrong to make him an *Hypocrite*: but hee was *Bonus Ciuis* too, a good *Common-wealths-man*; and therefore his friends did him yet more wrong to make him an *Oppres-*

§. 2.

Scope,
a Esi ego dignus hac contumelia, At tu indignus qui faceres tamen.
Terent.

b Psal. 55. 12.

-14-

§. 3.

Summe,

four. Indeed he was neither one, nor other. But it is not so vsfull for vs to *know* what manner of man *Iob* was; as to *learne* from him what manner of men *wee* should bee. The *griened spirit* of *Iob* indeed at first vttered these words for his owne *iusification*; but the *blessed Spirit* of God hath since written them for our *instruction*; to teach vs from *Iobs* example how to vse that measure of *greatnesse* and *power* which hee hath giuen vs, be it more bee it lesse, to his *glory* and the common *good*. So that in these words we haue to consider, as layed downe vnto vs vnder the person, and from the example of *Iob*, some of the maine and principall *duties* which concerne all those that liue in any degree of *Eminencie* or *Authoritie* either in *Church* or *Common-wealth*; and more specially those, that are in the *Magistracie*, or in any office appertaining to *Iustice*.

§. 4.
and Division
of the Text.

I

And those *Duties* are *four*. One, and the first, as a more *transcendent* and *fundamentall* *dutie*: the other three, as *accessorie* *helpes* thereto, or *subordinate parts* thereof. That *first* is, a *Care* and *Loue*, and *Zeale* of *Iustice*. A good *Magistrate* should so make account of the administration of *Iustice*, as of his chiefest *businessse*; making it his greatest *glory* and *delight*, *Vers. 14.* [*I put on righteousness, and it cloathed mee: my iudgement was a robe, and a diadem.*] The *second* is a *forwardnesse* vnto the workes of *Mercy*, and *Charity*, and *Compassion*. A good *Magistrate* should haue *compassion* of those that stand need of his *help*, and be *help-*

full

full vnto them, vers. 15. and part of 16. [*I was eyes to the blinde, and feete was I to the lame, I was a father to the poore.*] The Third is Diligence in Examination. A good Magistrate should not be hasty to credit the first tale, or bee carryed away with light informations: but he should heare, and examine, and scan, and sift matters as narrowly as may bee for the finding out of the truth, in the remainder of verse 16. [*And the cause which I knew not I searched out.*] The Fourth is, Courage and Resolution in Executing. A good Magistrate, when hee goeth vpon sure grounds, should not feare the faces of men, bee they neuer so mighty or many, but without respect of persons execute that which is equall and right euen vpon the greatest offender, Vers. 17. [*And I brake the iawes of the wicked, and plucked the spoyle out of his teeth.*] Of these foure in their order: of the first, first, in these words, *I put on righteousness, &c.*

This Metaphore of *cloathing* is much vsed in the Scriptures in this notion; as it is applyed to the soule, and things appertaining to the soule. In *Psalme 109.* David vseth this imprecation against his enemies; [^a *Let mine aduersaries be cloathed with shame, and let them couer themselves with their owne confusion as with a cloake.*] And the Prophet *Esay*, speaking of Christ and his kingdome, and the righteousness thereof, chap. 11. thus describeth it, [^b *Righteousnesse shall bee the girdle of his loynes, and faithfulness the girdle of his reynes.*] Likewise in the New Testament, St. Paul in one place

§. 5.

The Opening

of

a Psal. 109. 29.

b Esay 11. 5.

Rom. 13.14 biddeth vs ^e put on the Lord Iesus Christ : in an o-
 1 Tim. 2. 9, ther exhorteth women to ^d adorne themselves in

^{a.} *stead of broydered haire and gould and pearles and
 costlly aray, with shamefastnesse and sobriety, and (as
 becommeth women professing godlinesse) with good
 workes :* in a third furnisheth the spirituall souldier
 with ^e shoes, girdle, brestplate, helmet, and all ne-
 cessary accoutrements from top to toe. In all
 which and other places, where the like *Meta-*
phore is vsed ; it is euer to bee vnderstood with al-
 lusion to one of the three speciall ends or vses of
 apparell. For we cloath our selues, either *first*, for
 1 *neecessitie* and common decency, to couer our na-
 2 *kednesse*; or *secondly*, for *security* and defence a-
 3 *gainst enemies*; or *thirdly*, for *state* and *solemnitie*,
 and for distinction of offices and degrees. Our
 cloakes, and coates, and ordinary suites, wee all
 weare to *couer our nakednesse* : and these are *Indu-*
menta, knowne by no other but by the generall
 name of *Cloathing* or *Apparell*. Souldiers in the
 warres weare *Morions*, and *Cuirages*, and *Targetts*,
 and other habiliments for *defence* : and these are
 called *Arma*, *Armes* or *Armour*. Kings and Prin-
 ces weare *Crowns* and *Diadems*; inferiour Nobles,
 and Iudges, and Magistrates, and Officers, their
Robes, and *Furres*, and *Hoods*, and other ornaments
 fitting to their seuerall degrees and offices, for *so-*
lemnitie of state, and as ensignes or markes of
 those places and stations wherein God hath set
 them : and these are *Insule*, Ornaments or *Roabes*.
 It is true ; *Iustice*, and *Iudgement*, and euery other
 good

^e Eph. 6.14.
 &c.

good vertue and grace is all this vnto the soule; seruing her both for *couert*, and for *protection*, and for *ornament*: and so stand both for the *garments*, and for the *armour*, and for the *roabes* of the soule. But here I take it, *Iob* alludeth especially to the third vse. The proprietie of the very words themselves giue it so: for he saith he put righteousness and iudgement vpon him as a *Robe* and a *Diadem*; and such things as these are worne, not for *necessitie*, but *state*. *Iob* was certainly a *Magistrate*, a *Judge* at the least; it is euident from the seventh verse: and to mee it seemeth not improbable that he was a ^f *King*; though not likely such as the Kings of the earth now are (whose *dominions* are *wider*, and *power* more *absolute*,) yet possibly such as in those ancient times, and in those Easterne parts of the world were called *Kings*, viz. a kinde of petty *Monarch*, and *supreme gouernour*, within his owne territories, though perhaps but of one single *City* with the *Suburbs*, and some few neighbouring *Villages*. In the first Chapter it is said that hee was & the greatest man of all the East: g *Iob* 1.3. and in this Chapter hee saith of himselfe, that ^h when hee came in presence, the Princes and the Nobles held their tongues; and, that ⁱ hee sate as chiefe, and dwelt as a King in the Army; and in this verse he speaketh as one that wore a *Diadem*, an ornament ^k proper to Kings. Now Kings, wee know, and other *Magistrates* place much of their outward glory and state in their *Diadems*, and *Robes*, and peculiar *Vestments*: these things striking

^f Non dubito, quin Iob fuerit Rex. Didac. Stun, in Iob 1.3

^h Iob 29.9. ⁱ Ibid. ver. 25.

^k Διάδημα, τὸ βασιλικὸν ἔνδυμα. Suid. in Iud.

l *Cultus magnificus addit hominibus auctoritatem.*

Quintil. 8.

Instit. *Ἐκ τῶν*

τῶν φάππ

ἀνδρῶν ἀνα-

βαίνειν Ἐδλδ.

Homer. 7.

Odyss. 29.

Hoc Priami gestamen erat,

cum iura vocatis more dabat

populis. Virgil.

Æn. 7. See

Franc. Pollet.

3. hist. fori,

Rom. 6.

m Psal. 109.

16. 17.

n *It is ioy to*

the iust to doe

iudgement,

Prou. 21. 15.

o juris & a-

quitatis, que

virum princi-

pem ornant,

studiosissimus

eram. Vatabl.

hic.

a kinde of *l* *reuerence* into the subiect towards their Superiour; and adding in the estimation of the people, both glory and honour, and *Maieſtie* to the *person*, and withall pompe and ſtate, and *ſolemnity* to the *actions* of the wearer. By this ſpeech then of *putting on Iuſtice and Iudgement as a Robe and a Diademe*, Iob ſheweth, that the glorie and pride which Kings and Potentates are wont to take in their *Crownes*, and *Scepters*, and *royall Veſtments* is not more, than the glory and honour which hee placed in doing *iſtice* and *iudgement*: hee thought that was true *honour*, not which reflected from theſe empty *markes* and *enſignes* of Dignitie, but which ſprang from thoſe *vertues*, whereof theſe are but dumbe remembrancers. If we deſire yet more light into the *Metaphore*; wee may borrow ſome from *Dauid*, *m* *Psalm* 109. where ſpeaking of the wicked, he ſaith Verſ. 17. that *hee cloathed himſelfe with curſing like a garment*: and by that hee meaneth no other than what hee had ſpoken in the next verſe before, plainly and without a *Metaphore*, *His delight was in curſing*. By the *Analogie* of which place wee may not vnſitly vnderſtand theſe words of *Iob*, as intimating the great *loue* hee had vnto Iuſtice, and the great *pleaſure* and *n* *delight* hee tooke therein. Ioyne this to the former; and they giue vs a full meaning. Neuer ambitious vſurper tooke more *pride* in his new gotten *Crowne* or *Scepter*, neuer proud *Minion* tooke more *pleaſure* in her new and gorgeous apparell: than *Iob* did true *o* *glory* and *delight*

in doing iustice and iudgement. He put on *righteousnesse*, and it *cloathed* him; and *iudgement* was to him, what to others a *Robe* and a *Diademe* is: *honourable* and *delightfull*.

Here then the Magistrate and euerie officer of Iustice may learne his first and principall, and (if I ^{the Magi-} may so speake) his *Master-duty*, (and let that bee ^{strates first} the *first obseruation*;) namely, *to doe iustice and iudgement with delight, and zeale, and chearefulnesse*. I ^{to Iustice.} call it his *Master-duty*; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *ultimum*; the *formost* of his *desires*, and the *utmost* of his *endeauours*, to doe iustice and iudgement. Hee must make it his *chiefest businessse*; and yet count it his *lightest recreation*: make it the *first* and *lowest* step of his *care*, and yet withall count it the *last* and *highest* rise of his *honour*. The first thing we doe in the morning before we either eate or drinke, or buckle about any worldly businessse, is to *put our cloathes* about vs: wee say, wee are not *ready*, till we haue done that. Euen thus should euerie good *Magistrate* doe: before his *private*, hee should thinke of the *publike* affaires; and not count himselfe *ready* to go about his owne *profits*, his *shop*, his *ship*, his *lands*, his *reckonings*, much lesse about his *vaine pleasures*, his *iades*, his *curses*, his *kites*, his any thing else, till first with *Iob*, hee had put on *righteousnesse* as a *garment*, and *cloathed* himselfe with *iudgement* as with a *Robe* and a *Diademe*.

Now

§. 7.

with some
examples,

a 3. King. 3. 12

b 3. Kings 3.
5-11.c Ibid. vers. 9.
to Discerne
iudgement,
vers. 11.

d Ibid. vers. 10

e Col. 2. 3.

f Psal. 45. 6, 7.

Nor let any man thinke this affection to iustice to haue been singular in *Iob*: much lesse impure it to simplicitie in him. For behold another like affectioned; and he a greater, & I may say too a wiser than *Iob*: for God himselfe hath witnessed of him, that for ^a *wisedome* there was neuer his like before him, nor should come after him, *Salomon* the King. Who so much manifested his loue and affection to iustice and iudgement, that when God put him to his choyce to aske what he would, and he should haue it, he asked ^b not long life, or riches, or victory, or any other thing, but onely *wisedome*; and that in this kind, *Prudentiam regitiuam*, *wisedome* ^c to discern betweene good and bad, that hee might goe in and out before the people with skill, and rule them prudently with all his might in righteousness and equitie. And the Text saith, ^d *The speech pleased the Lord, that Salomon had asked this thing*. Magistrates should subscribe to *Salomons* iudgement, who is wiser than the wisest of them: and yet for farther conuiction, behold a wiser than *Salomon* is here; euen *Iesus Christ* the righteous, the God of *Salomon*, and the Sauour of *Salomon*, ^e in whom are hidden all the treasures of *wisedome* and knowledge. Of whom *Dauid* hauing said in *Psal.* 45. that *the scepter of his kingdome is a righteous scepter*, hee proceedeth immediately to shew wherein especially consisted the righteousness of the Scepter of his Kingdome: Not so much in doing righteousness and punishing iniquitie, (though that also;) as in louing righteousness, and hating iniquitie. ^f *The Scepter*

Scepter of thy kingdome is a righteous Scepter: Thou hast loved righteousness, and hated iniquitie; therefore God, &c. And you heard already out of the eleventh of Esay, that righteousness was the girdle of his loynes, and faithfulness the girdle of his reines. Magistrates from the examples of Iob, of Salomon, of Iesus Christ himselfe, should learne to make iustice and iudgement their greatest both glory and delight.

To bad things examples will draw vs on fast enough; without, yea, many times against reason: but in good things, it is wel if examples and reasons together can any thing at all preuaile with vs. And here if reason may rule vs; surely good reason there is, we should be thus affectioned to iustice, as hath been said: whether wee respect the thing it selfe, or God, or our selues, or others. The thing it selfe, Iustice, both in the common consideration of it, as it is a vertue, is, as euery other vertue is, honourable and louely, and to bee desired for its owne sake: and in the speciall nature of it, as it is iustice, is a vertue so necessarie and profitable to humane societie, and withall so ^acomprehensive of all other

vertues, as that those men who labor to peruert it, doe yet honour it; and euen those men ^b who themselves will not use it, cannot yet but love it, at leastwise commend it in others. Iudgement, Mercy, and Faithfulness our Sauour Christ, reckoneth as the ^cweightiest matters of the Law, Matth. 23. And ^aeuery man (saith Salomon, Prou. 24.) will kisse his lips, that giueth a right answer: that is, Euery man

will

§. 8.

and reasons

I.

a ἐν τῷ δικαιο-
συμμετρίᾳ
δὲ τοῦ πᾶτος ἀρετῆς
στ. Aristot. 5.
eth. Nicom. 3.

ex Theog.

b ἐὰν τις γινώσκῃ
τὴν ἀδικίαν,
ἀλλὰ τὴν δι-

καιοσύνην καὶ αὐτοῦ
οἱ τὰ ἀδικα
πράττοντες.

Philop. in 1.

Pri.

c Matth. 23. 23.

d Prou. 24. 26.

will loue and honour him, that loueth and honou-
 reth Iustice. Ought you to delight in any thing
 more than *vertue*; or in any vertue more than the
 best? and such is Iustice. Againe, by due admini-
 stration of iustice and iudgement *God* is much *glo-*
rified. Glorified in the encouragement of his *ser-*
uants, when for wel-doing they are *rewarded*: glo-
 rified in the destruction of the *wicked*, when for of-
 fending they are *punished*: glorified in the en-
 crease, and in the peace and prosperitie of his *King-*
dome, which hereby is both *preserved* and *enlarged*:
 glorified in expression and *imitation* of his infinite
 perfections, when they who are his *ministers* and
 deputies for this very thing, for the execution of
 iustice, doe labour to *resemble* him whose mini-
 sters and deputies they are, in this very thing, in
 being *iust*, euen as he is *iust*. Ought you not to count
 it *your* greatest *glory* to seeke *his*? and can you doe
 that more readily or effectually, than by doing iu-
 stice and iudgement? And as for *our selues*; What
 comfort will it bee to our soules, when they can
 witnesse with vs, that we haue euen *set our selues* to
 doe good, in those callings wherein God hath *set*
 vs? Euery man that hath a *Calling*, must *waite*
 thereon, and doe the duties belonging thereto, at
 his perill: and it will bee much for his ease to bee
 lightsome and chearefull therein. So shall he make
 of a *necessitie* a *vertue*; and doe that with plea-
 sure, which he must doe howsoeuer, or answer for
 the neglect: whereas otherwise, his *Calling* will be
 a continuall *burden* and wearinesse vnto him, and
 make

3
 e Quid est sua-
 uis, quam bene-
 rem gerere bo-
 no publico?
 Plaut. in
 capt. 3. 2.
 f Rom. 12. 7.

g Faxis ut li-
 beat, quod est
 necesse.
 Auson. in sent.
 Perian.

make his whole life no better nor other than a long and lasting affliction. And besides, we much deceiue our selues, if wee thinke our owne *private* good to bee seuered from the *publike*; and so neglect the *publike* employments to follow our owne *private* affaires. For the *private* is not *distinguisht* from the *publike*; but ^h included in it: and no man knoweth what mischiefs vnawares he prepareth for his *private* estate in the end; whilst thinking to provide well enough for himselfe, hee *cherisheth* in the meane time, or *suffereth* abuses in the *publike*. Ought wee not by making iustice and iudgement our glory and delight, to reape the *comfort* of it in our *consciences*, to ⁱ *sweeten* the miseries and tra- uailles of our liues and *callings*, and to *secure* our *private* in the *common* safetie: rather than by, or not doing iustice, or doing it heauily and heartles- ly, wound our owne *consciences*, make the *afflictions* of this life yet more *afflictive*, and in the decay of the *publike* insensibly *promote* the ruine of our *private* state and prosperitie: And lastly, if we respect *others*; what can be more glorious for vs, than by our *zeale* and forwardnesse first to *shame*, and then to *quicken* up the backwardnesse of others; that with ioynt hearts and hands they and we together may aime at the peace and prosperitie, and good of the Common wealth: It is not easie to say what manifold *benefits* redound to the Commonwealth from the due execution of iustice: or from the slackning thereof, what a world of *mischiefs*. How honourable are we and glorious, if by our *zeale* we

h οὐκ ἐστὶν
πόλες καὶ σὺ-
ζεῖν καὶ ἀπολά-
λυναι τὰ ἐκείνῃ
δικαία Xenoph.
de venatione;
apud Stobaeum.

i Quapropter
edulcare conue-
nit vitam. C.
Matius in Mi-
miambis, apud
A. Gell. 15. 25.

haue been the happy instruments of those so many, so great *benefits*? How inglorious and vile, if by our *negligence* wee haue made our selues guiltie of these so many, so great *mischiefes*! If wee neglect *Iustice*, we countenance *disorders*, which by iustice are *repressed*; we disarm *innocency*, which by iustice is *protected*; we banish *peace*, which by iustice is *maintained*; wee are traytors to the *King and his Throne*, which by iustice are *establisshed*; wee pull vpon vs Gods *plagues and iudgements*, which by iustice are *auerted*. Ought wee not much rather by our forwardnesse in doing iustice to *repreesse disorders*, *protect innocency*, *maintaine peace*, *secure the King and State*, and *turne away Gods iudgements* from our selues and others? See now if wee haue not reason to loue iustice and iudgement, and to make it our delight; to *put righteousnessse vpon vs*, and to cloath vs with Iudgement as with a *Roabe* and a *Diademe*: being a thing in it selfe so *excellent*; and being from it there redoundeth so much *glory* to God, to *our selues* so much *comfort*, and so much *benefit vnto others*. The *inferences* of vse from this *first Dutie*, as also from the rest, I omit for the present; reseruing them all to the later end: partly, because I would handle them all together; partly also, and especially, for that I desire to leaue them fresh in your memorie when you depart the Congregation. And therefore without farther adoe I proceede forthwith to the next Durie, contained in these words, [*I was eyes to the blind, and feete was I to the lame; I was a father to the poore.*]

Wherein

Wherein *Iob* declareth his owne readinesse in his place and calling to bee *helpfull* to those that were any way *distressed*, or stood need of him, by affording them such supply to his power as their severall necessities required. And like him should every Magistrate bee in this also; which I propose as the *second Duty* of the good Magistrate: hee must be forward to ^a *succour* those that are *distressed* and oppressed; and to helpe and relieue them to his power. Mens necessities are many, and of great varietie: but most of them spring from one of these two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: here signified by *Blindnesse*, and *Lamenesse*. The *blinde man* perhaps hath his *limbes*, and strength to walke in the way, if hee could see it: but because hee wanteth his *eyes*, hee can neither finde the right way, nor spie the rubbes that are in it; and therefore hee must either sit still, or put himselfe vpon the necessitie of a double hazard, of *stumbling*, and of *going wrong*. The *lame man* perhaps hath his *eyes* and sight perfect, and knoweth which way hee should goe, and feeth it well enough: but because hee wanteth his *limbes*, hee is not able to stirre a foote forward; and therefore he must have patience perforce, and be content to sit still, because hee cannot doe withall. Both the one, and the other may perish, vnlesse some good body helpe them: and become a *guide* to the *blinde*, a *staffe* to the *lame*; *leading* the one, and *supporting* the other. Abroad in the world there are many, in every Societic, Corporation,

and

§.9.

The Magistrate's second duty; Compassion to the distressed.

α ἐλάττω δὲ ἀνδρὶ τοῖς πο-
νοῦντας ἀφελ-
λόν. Sophocl.

and Congregation there are some, of both sorts : some *Blinde*, some *Lame*. Some that stand need of Counsell, and Aduice, and Direction; as the *Blinde*: others that stand need of Helpe, and Assistance, and supports; as the *Lame*. If there bee any other besides these, whose case deserueth pitie, in what kinde soeuer it bee; the word *Poore* comprehendeth him, & maketh him a fit object for the *care* and *compassion* of the Magistrate. To each of these the Magistrate must bee a succourer to his power. Hee must bee, as here *Iob* was, an eye to the blinde, *b ignorantem dirigendo*; by giuing sound and honest counsell the best hee can to them that are simple, or might without his helpe bee easily ouerscene. And hee must be, as here *Iob* was, *feete* to the *Lame*, *impotentem adiuuando*; by giuing countenance and assistance in iust and honest causes the best hee can to them that are of meaner ability, or might without his helpe bee easily ouerborne. If there be either of these, or any other defect, which standeth need of a supply in any other man, hee must bee, as here *Iob* was, a *c father* to the poore, *indigentem subleuando*; by giuing conuenient safetie and protection the best hee can to them that are destitute of helpe, and flye vnto him as to a sanctuary for shelter and for refuge in any miserie, griuance, or distresse. Vpon these hee must both *haue* compassion inwardly; and hee must *shew* it too outwardly: *Affectu*, and *Effectu*; pitying them in his heart, and helping them with his hand. It is not enough for him to see the *Blinde*, and the *Lame*,

b Lyabic.

c See Sirac. 4.
10.

Lame, and the Poore; and to be sorry for them: but his compassion must be reall. Hee must lend his eyes to the blinde, to direct them; and he must lend his feet to the lame, to support them; and he must pitie the Poore as a father doth his children, so pitie them, that hee doe something for them.

Princes, and Iudges, and Magistrates were not
^a ordained altogether, nor yet so much for their *with the Rea-*
owne sakes, that they might haue ouer whom to sons
 beare rule and to ^b dominiere at pleasure; as for ^a Non mihi, sed
 the Peoples sakes, that the people might haue to ^{populo, Ael. A-}
 whom to resort, and vpon whom to depend for ^{drianus Imp.}
 helpe and succour, and reliefe in their necessities: ^{— τὴν ἀρχὴν}
 and they ought to remember, that for this ^{μὴ εἰς ὅτι}
 God hath endued them with that Power which ^{ἐκ τῆς ἐξουσίας}
 others want; that they might by their power helpe ^{ἐκ τῆς ἐξουσίας}
 them to right, who haue not power to right them- ^{Epist. ad Alex-}
 selues. ^b *Hoc reges habent Magnificum, & ingens &c.* ^{Ita Magna,}
Prodesse miseris, supplices fido lare Protegere, &c. ^{vires glorie, de-}
 This is the very thing, wherein the preeminence ^{coria; sunt, si}
 of Princes, and Magistrates, and great ones ^{illis salutaris}
 the ordinarie sort singularly ^{potentia est.} ^{Nam pestifera}
 wherein specially they haue the *aduantage*, and ^{vis est, valere ad}
 whereby they hold the title of Gods, that they are ^{nocendum.}
 able to doe good, and to helpe the distressed, more ^{Senec. 1. de}
 than others are. For which *ability* how they haue ^{clem. 3.}
used it, they stand accountable to him from whom ^{c Senec. in}
 they haue *receiued* it: and woe vnto them, if the ^{Medea. 2. 2.}
 accounts they bring in, be not in some reasonable ^{d Psalm. 82. 6.}
 proportion answerable to the receipts. ^{Hoc tecum com-}
^e *Potentes* into whose hands ^{mune Deis, quod}
^f *much* hath beene gi- ^{utrique rogari}
uen, from their hands *much* will bee required; and ^{supplicibus ve-}
 the ^{stris ferre sole-}
^{tis opem. Ouid.}
^{2. de Ponto. 9.}
^{c Wisd. 6. 6.}
^{f Luk. 12. 48.}

the mighty ones, if they haue not done a mightie
deale of good withall, shall be mightily tormented.

2.

And as they haue receiued power from God; so
they doe receiue honours, and seruices, and tri-
butes from their people for the maintenance of
that power: and these as wages by Gods righteous
ordnance for their care and paines for the peoples
good. God hath imprinted in the naturall consci-
ence of euery man notions of feare, and honour,

and reuerence, and obedience, and subiection, and
contribution, and other duties to bee performed
towards Kings, and Magistrates, and other supe-
riours, & not only for wrath, but also for conscience

g. Rom. 13. 5.

fake: and all this for the maintenance of that pow-
er in them, by the right vse whereof themselues
are againe maintained. Now the same Conscience

which bindeth vs who are vnder authoritie, to the
performance; bindeth you who are in authoritie to

the requitall, of these duties. I say, the same Con-
science; though not the same wrath: for here is the

difference. Both Wrath and Conscience binde vs to
our duties; so that if wee withdraw our subiecti-
on, wee both wound our owne Consciences, and

incurre your iust wrath: but only Conscience bin-
deth you to yours, and not wrath; so that if yee

withdraw your pelp, we may not vse wrath, but
must suffer it with patience, and permit all to the

iudgement of your owne consciences, and of God
the iudge of all mens Consciences. But yet still

in Conscience the obligation lyeth equally vpon
you and vs: As wee are bound to giue you ho-
nour, so are you to giue vs safety; as wee to feare

you,

you,

you,

you, so you to helpe vs; as wee to fight for you, so
 you to care for vs; as wee to pay you tribute, so you
 to doe vs right. For, ^h for this cause pay we tribute ^h Rom. 13. 6.
 and other duties, vnto you who are Gods ministers;
 euen because you ought to be attending continually
 upon this very thing, to approue your selues as
ⁱ the ministers of God to vs for good. Oh that wee ⁱ Rom. 13. 4.
 could all, superiours and inferiours, both one and ^h 22. 25.
 other, remember what wee owed each to other, and
 by mutually striuing to pay it to the utmost, so en-
 deauour our selues to ^k fulfill the Law of God! But ^k Rom. 13. 8.
 in the meane time, wee are still iniurious, if either
 wee withdraw our subiection, or you your helpe; if
 either wee cast off the duty of children, or you the
 care of Fathers. Time was, when Iudges, and No-
 bles, and Princes delighted to bee called by the
 name of Fathers. The Philistims called their Kings
 by a peculiar appellatiue, ⁱ Abimelech, as who
 say, the King my Father. In Rome the Senatours
 were of old time called *Patres, Fathers*: and it was
 afterwards accounted among the Romans the
 greatest title of honour that could bee bestowed
 vpon their Consuls, Generalls, Emperours, or
 whosoever had deserued best of the Common-
 wealth, to haue this addition to the rest of his stile
^m *Pater patrie*, a Father to his COUNTRY. Naamans
 seruants in 4 Kings 5. call him Father, ⁿ My Father
 if the Prophet had commanded thee, &c. And on
 the other side David the King speaketh vnto his
 Subiects, as a father to his children in Psalme 34.
 Come yee children, &c. and Salomon in the Pro-
 uerbes euery where, My sonne: euen as Iob here ac-

h Rom. 13. 6.

i Rom. 13. 4.
h 22. 25.

k Rom. 13. 8.

i Gen. 20. 2; &
26. 1. & Psal.
34. in titulo.

m sed Roma
parentem, Roma
patrem patrie

Ciceronem libe-
ra dixit. Iuue-
nal. Satyr. 8.

patrem pa-
trie appellani-
mus, ut sciret

datam sibi po-
testatem patri-
am; que est,

temperatissi-
ma, liberis con-
sulens, suaque

post illos ponens.
Senec. 1. de
Clem. 14.

n 4 King. 5. 13.
o Psalm. 34. 11

p. Vt eos quasi
filios cerneret
per amorem,
quibus pater
preerat per
protectionem.

Gloss. interl. hic. *no de pater suo genitorem suum & materem suam, ut materem suam, &c. Philo de creat. Principis.*

§. 11.

and extent
thereof.

a Prou. 3.3.
Math. 23.23.
Non auferat ve-
ritas misericor-
diam, nec mi-
sericordia im-
pediat verita-
tem. Augustin.
sent. 110. apud
Prosperum.

counteth himselfe a father to the poore. Certainly to shew that some of these had, and that all good Kings and Gouvernours should haue a fatherly care ouer, and beare a fatherly affection vnto those that are vnder them.

All which yet, seeing it is intended to be done in bonum vniuersitatis, must bee so vnderstood as that it may stand cum bono vniuersitatis, stand with equity and iustice, and with the common good. For a Mercy and Justice must goe together, and helpe to temper the one the other. The Magistrate and Gouvernour must bee a father to the poore: to protect him from iniuries, and to relieue his necessities; but not to maintaine him in idlenesse. All that the Father oweth to the child is not loue and maintenance: he oweth too Education, and he oweth him correction. A Father may loue his childe too fondly, and make him a wanton; he may maintaine him too highly, and make him a Prodigall; But he must giue him Nurture too, as well as Maintenance, lest he be better fed than taught; and correct him too, as well as loue him, lest hee bring him most griefe when hee should reape most comfort from him. Such a fatherly care ought the ciuill Magistrate to haue ouer the poore. Hee must carefully defend them from wrongs and oppressions; hee must providently take order for their conuenient reliefe and maintenance. But that is not all, hee must as well make provision to set them on worke, and see that

that they follow it; and he must giue them sharpe
correction, when they grow idle, stubborne, disso-
 lute, or any way out of order. This he should do,
 and not leaue the other vndone. There is not any
 speech more frequent in the mouthes of *beggars &*
wanderers, wherewith the Countrey now swar-
 meth, than that men would *bee good to the poore*:
 and yet scarce any thing so much mistaken as that
 speech in both the termes of it; most men neither
 vnderstanding aright who are the *poore*, nor yet
 what it is *to be good to them*. Not he only is good to
 the poor, that *deliuereth* him when he is oppressed;
 nor is hee onely good to the poore, that *relieueth*
 him when he is distressed: but hee also is good to
 the poore, that *punisheth* him when he is idle. Hee
 is good to the poore that *helpeth* him, when hee
 wanteth: and he is no lesse good to the poore, that
whippeth him, when he deserueth. This is indeed
 to *bee good* to the poore; to giue him that almes
first, which he wanteth *most*: if hee be *hungry*, it is
 almes to *feed* him; but if he be *idle* and vntoward,
 it is ^b almes to *whip* him. This is to be good to the
 poore: But who then are the *poore*, wee should be
 good too, as they interpret goodnesse? St. Paul
 would haue ^c *widowes honoured*; but yet those that
 are *widowes* indeed: so it is meete the poore should
 be relieved, but yet those that are *poore indeede*.
 Not euery one that *begs* is poore; not euery one
 that *wanteth* is poore, not euery one that is poore,
 is *poore indeede*. They are the *poore*, whom wee
 priuate men in *Charitie*, and you that are Magi-
 strates in *Iustice* stand bound to relieue, who are
 old,

b Non solum
 qui dat esurien-
 ti cibum, siti-
 enti potum—
 verum etiam &
 qui emendat
 verberare in quē
 potestas datur,
 vel coercet ali-
 quā disciplinā—
 in eo quod cor-
 ripit, & aliquā
 emendatoriā
 pœna plectit, e-
 leemosynam
 dat, quia mise-
 ricordiam præ-
 stat. Aug. in
 Enchirid. c. 72.
 c 1. Tim. 5. 31

old, or impotent, and *unable* to worke; or in these hard and depopulating times are *willing*, but cannot be set on worke; or haue a greater *charge* vpon them than can bee maintained by their worke. These, and such as these, are the poore indeede: let vs all *bee good* to such as these. Bee wee that are priuate men as *Brethren* to these poore ones, and shew them *Mercy*: be you that are Magistrates as *Fathers* to these poore ones, and doe them *Iustice*. But as for those idle stubborne professed *wanderers*, that can and may and will not worke, and vnder the name and habit of pouerty rob *the poore indeed* of our almes and their maintenance: let vs harden our *hearts* against them, and not *give* them; doe you execute the seuerity of the *Law* vpon them; and not *spare* them. It is *St. Pauls Order*, nay it is the Ordinance of the *Holy Ghost*, and wee should all put to our helping hands to see it kept, *He that will not labour, let him not eat*. These vlters and drones of the Common-wealth are ill worthy of any honest mans *almes*, of any good Magistrates *protection*. Hitherto of the Magistrates second Dutie, with the Reasons and extent thereof, *I was eyes to the blinde, and feete was I to the Lame: I was a Father to the poore*. Followeth next the third Duty, in these words, *The cause which I knew not, I searched out*.

d 2. Theff. 3. 10

§. 12.
The opening
of

Of which words some frame the *Coherence* with the former, as if *Iob* had meant to cleare his *Mercy* to the poore from suspition of *Partiality* and iniustice: and as if he had said; I was a father indeed to the poore; pitifull and mercifull to him, and ready

ready to shew him any lawfull fauour: but yet not so, as ^a in *pity* to him, to forget or peruert *Iustice*. I was euer carefull before I would either speake or doe for him, to bee first assured his *cause* was right and good: and for that purpose, if it were doubtful, ^b *I searched it out*, and examined it, before I would countenance either him or it. Certainly thus to do is agreeable to the rule of *Iustice*; yea and of *Mercy* too: for it is one Rule in shewing *Mercy*, that it be euer done *salvis pietate & iustitia*, without preiudice done to pietie and iustice. And as to this particular, the Commandement of God is expresse for it in *Exod. 23.* ^c *Thou shalt not countenance no not a poore man in his cause*. Now if we should thus vnderstand the coherence of the words; the speciall duty which Magistrates should hence learne, would be *Indifferency*: in the administration of *Iustice* not to make difference of rich or poore, far or neare, friend or foe, one or other; but to consider only and barely the equity and right of the *cause*, without any respect of *persons*, or partiall inclination this way or that way.

This is a very *necessarie* *dutie* indeed in a Magistrate of iustice; and I denie not but it may bee gathered without any violence from these very words of my Text: though to my apprehension not so much by way of immediate *observation* from the necessitie of any such coherence; as by way of *consequence* from the words themselues otherwise. For what need all that care and paines and diligence in *searching* out the cause, if the condition of the person might *ouerrule* the cause after

^a Ne crederetur quod fauere eis nimis in preiudicium iustitie; subditur [et causam.]

Lyran. hic. ^b Ne forte motu pietatis in discretâ condescenderem ei in preiudicium iustitie. Lyran. hic.

^c Exod. 23. 3.

§. 13.

The Magistrates third Duty; Diligence to search out the truth.

all that search, and were not the iudgement to bee giuen meereley according to the goodnesse or badnesse of the *cause*, without respect had to the *person*? But the speciall dutie, which these words seeme most naturally and immediately to impose vpon the Magistrate, (and let that bee the *third observation*) is *diligence, and patience, and care to heare, and examine, and enquire* into the truth of things, and into the equitie of mens causes. As the *Physitian* before he prescribe receipt or diet to his *patient*, will first *feele* the pulse, and *view* the vrine, and *observe* the temper and changes in the body, and bee *inquisitive* how the disease began, and when, and what fits it hath, and where and in what manner it holdeth him; and enforme himselfe every other way as fully as he can in the true state of the body, that so he may proportion the remedies accordingly without error: so ought euery *Magistrate* in causes of Iustice before he pronounce sentence or giue his determination, whether in matters ^a *iudiciall* or *criminall*, to heare both *parties* with equall patience, to examine *witnesses* and other *evidences* aduisedly and thoroughly, to consider and wisely lay together all *allegations* and *circumstances*, to put in *queres* and doubts vpon the by, and vse all possible expedient meanes for the boulding out of the truth; that so he may do that which is equall and right without error.

^a Omnia iudicia aut districendarum controuersiarum, aut puniendorum malefactorum causa re-perita sunt. Cic. pro Cecinna.

§. 14.
with some
instances,
^a Deut. 17.2.
&c. See also
Deut. 13.14.

A dutie not without both *Precept* and *President* in holy Scripture. *Moses* prescribeth it in Deut. 17. in the case of Idolatrie, ^a *If there be found among you one that hath done thus or thus, &c. and it bee told*

told thee, and thou hast heard of it, and inquired diligently, and behold it bee true, and the thing certaine that such abomination is wrought in Israel, Then thou shalt bring forth that man, &c. The offender must be stoned to death, and no eye pitie him: but it must be done orderly, and in a legal course; not vpon a bare hearesay, but vpon diligent examination and inquisition, and vpon such full euidence giuen in, as may render the fact certaine, so farre as such cases ordinarily are capable of ^b certaintie. And the like is againe ordered in Deut: 19. in the case of false witnessse, ^c Both the men between whom the controuersie is shall stand before the Iudges, and the Iudges shall make diligent inquisition, &c. And in Iudg. 19. in the wronged Leuites case, whose Concubine was abused vnto death at Gibeah, the Tribes of Israel stirred vpon one another to doe iustice vpon the Inhabitants thereof; and the method they proposed was this, first to ^d consider and consult of it, and then to giue their opinions. But the most famous example in this kind is that of King Salomon in 3. King. 3. in the difficult case of the ^e two Mothers. Either of them challenged the liuing child with a like eagernes; either of them accused other of the same wrong, and with the same allegations; neither was there witnessse or other euidence on either part to giue light into the matter: yet Salomon by that wisdom which he had obtained from God found a meanes to search out the truth in this difficultie, by making as if he would cut the child into halfe, and giue either of them one halfe; at the mentioning whereof the compassion of the right mother betrayed

b — *ἐν τῷ νόμῳ τοῦ ταπεινῆς ἐπιλήψεως καὶ ἐκαστὸν ἡμέτερον ἐφ' ὅσον ἡ τῆς ἀδελφῆς φωνὴ ὁμιλεῖται.*
Arist. 1. ethic. 1.
c Deut. 19. 17. &c.

d Iudg. 19. 30.

e 3. King. 3. 16. — 28.

betrayed the *falsehood* of her clamorous competitor. And wee reade in the Apocryphall Storie of *Susanna*, how *Daniel* by ^f examining the two Elders seuerally and apart, found them to *differ* in one circumstance of their relation, and thereby discovered the whole accusation to be false. Iudges for this reason were anciently called *Cognitores*, and in approoued Authors *Cognoscere* is as much as to doe the office of a Iudge: to teach Iudges, that one chiefe point of their care should be to *know* the truth. For if of *private men*, and in *things* of ordinarie discourse, that of *Salomon* be true, ^h *He that answereth a matter before he heareth it, it is folly and shame vnto him*; certainly much more is it true of publike *Magistrates*, and in *matters* of iustice and iudgement: by how much the *men* are of better note, and the *things* of greater moment. But in difficult and *intricate* busineses, couered with darknesse and obscuritie, and perplexed with many windings and turnings, and cunning and craftie conueiances, to find a faire *issue* out, and to *spie light* at a narrow hole, and by wisdome and diligence to *rip up* a foule matter, and *search* a cause to the bottome, and make a *discouerie* of all: is a thing worthy the *labour*, and a thing that will adde to the *honour*, I say not onely of inferiour Governours, but euen of the supreme Magistrate, the King. ⁱ *It is the glory of God to conceale a thing: but the honour of Kings is to search out a matter.*

To vnderstand the necessitie of this dutie; consider. *First*, that as sometimes *Democritus* said, the truth

^f Dan. 13. 61.

^g Si iudicas,
cognosce. Sen.
in Med. 2. 2

^h Prou. 18. 13.
See Sirac.
11. 7, 8.

ⁱ Prou. 25. 2.

§. 15.
and reasons
thereof.

truth lyeth ^a *in profunda*, and *in abdito*, darke and deepe as in the bottome of a pit; and it will aske some time, yea and cunning too, to find it out and bring it to light. *Secondly*, that through *faunour*, *fa- ction*, *enuie*, *greedinesse*, *ambition*, and otherwise, in- nocency it selfe is often laden with false accusati- ons. You may obserue in the Scriptures how ^b *Na- both*, ^c *Jeremie*, ^d *Saint Paul*, and others; and you may see by too much experience in these wret- ched times, how many men of faire and honest conuersation haue been accused and troubled without cause: which if the Magistrate by dili- gent inquisition doe not either preuent or helpe to the vtmost of his endeaunour, hee may soone vna- wares wrap himselfe in the guilt of innocent blood. *Thirdly*, that *informations* are for the most part *par- tiall*, euery man making the best of his owne tale: and he cannot but often ^e erre in iudgement, that is easily carried away with the *first tale*, and doth not suspend till he haue heard both parties alike. Here in ^f *David* failed, when vpon *Ziba's* false informa- tion he passed a hastie and iniurious decree against *Aephibosheth*. *Salomon* saith, ^g *He that is first in his owne tale seemeth righteous; but then his neighbour commeth, and searcheth him out.* Prou. 18. as wee say commonly, One tale is good, till another bee told. *Fourthly*, that if in all other things *hastinesse* and precipitancy be hurtfull, then especially mat- ters of iustice would not bee *huddled* up hand ouer- head, but handled with *mature* ^h deliberation, and iust and diligent disquisition. ⁱ *Cunctari iudicantem decet; imo oportet*, saith *Seneca*: he that is to iudge,

^a Cic. 1. Acad. quæst. in fine. *Inuoluta veri- tas in alto latet.* Sen. 7. de be- nefic. 1.

^b 3. King. 21. 13. ^c Jerem. 37. 13. ^d Act. 24. 5. & 25. 7.

^e *O ὁ πρῶτος γινώσκων ἀπὸ τῶν ἀνθρώπων, αὐτὸς ἀπαρῶν, αὐτὸς πονεῖς ὁ δὲ μετὰ τὸν χρόνον γινώσκων.* Menand. apud Stob. serm. 44. ^f 2. Sam. 16. 3. 4. ^g Prov. 18. 17.

^h Take heed: what you doe. 2. Chron. 19. 6. ⁱ Senec. l. 2. de Ira c. 23. 4

it is *fit* he should, nay it is *necessary* he should proceed with conuenient leisure. Who iudgeth otherwise, and without this due search, hee doth not *iudge*, but *gheffe*. The good Magistrate had need of *patience* to heare, and of *diligence* to search, & of *prudence* to search out whatsoeuer may make for the discouery of the truth in an intricate and difficult cause. *The cause which I knew not I searched out.* That is the Magistrates *third Duty*; there yet remaineth a *fourth* in these words, *I brake the iawes of the wicked, and plucked the spoile out of his teeth.*

§. 16.
The opening
of

*a Qui potè plus,
urget: pisces ut
sape minatos
Magni comest;
ut aues enecat
accipiter. Var-
ro in Margo-
poli. factus
præda maiori
minor. Sen. in
Hippol. act. 2.*

*a in of p w
a cuerr,
b Plal. 57.4.*

Wherein *Iob* alludeth to rauinous and saluage beasts; *beasts of prey*, that lye in waite for the smaller Cattell, and when they once catch them in their *pawes*, fasten their *teeth* vpon them, and teare them in pieces and deuoure them. Such *Lyons*, and *Wolfes*, and *Beares*, and *Tygers*, are the greedy *a* great ones of this world, who are euer rauening after the estates & the liuelihoods of their meaner neighbours, snatching, and biting, and deuouring, and at length eating them vp and consuming them. *Iob* here speaketh of *Dentes* & *Molares*; *Teeth* and *Iawes*: and hee meaneth the same thing by both, *Power abused to oppression*. But if any will be so curiously subtle, as to distinguish them; thus he may doe it. *Dentes*, they are the long *a* sharpe teeth, the foreteeth; *b Dentes eorum arma & sagittæ*, saith *Dauid*, Their teeth are speares and arrowes: *Molares*, *à molendo*, so called from grinding; they are the great double teeth, the iaw-teeth. Those are the *Biters*; these the *Grinders*: these and those together, *Oppressours of all sorts. Vsurers, and prouling officers*

officers, and sly Merchants, and arrant Informers, and such kinde of extortioners as sell time and trucke for expedition, and snatch and catch at petty advantages; these vse their teeth most, these are Biters. The first, and I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. ⁷⁰¹ *Naschak*, that is to bite; and ⁷⁰² *Neschek*, that is Usury. Besides these Biters, there are Grinders too; men whose teeth are *Lapides Molares*, as the ouer and the nether mill-stone: Depopulators, and racking Landlords, and such great ones, as by heauie pressures and burdens and sore bargaines breake the backes of those they deale withall. These first by little and little ^c *grinde the faces of the poore*, as small as dust and powder; and when they haue done, at length ^d *eat them vp* one after another, as it were bread: as the Holy Ghost hath painted them out vnder those very phrases. Now how the Magistrate should deale with these grinders and biters, *Iob* here teacheth him: he should *break their iawes*, and *plucke the spoyle out of their teeth*; that is, quell and crush the mighty Oppressour, and ^e *deliuer* the Oppressed from his iniuries. For to *breake the iaw*, or the *cheeke bone*, or the *teeth*, is in Scripture phrase as much as to abate the *pride*; and suppress the *power*, and curbe the *insolency* of those, that vse their might to ouerbeare right. So *Dauid* saith in the third *Psalme*, that God had saued him by ^f *smi-*ting his enemies upon the *cheeke bone*, and *breaking the teeth of the vngodly*. And in *Psalme* 58. he describeth God to ^g *breake the teeth of the wicked in their* monthes

^c Esay 3.15.

^d Psalm 14.4.

^e *Eripite nos ex faucibus eorū, quorum crudelitas*—Crass. apud Cic. 1. de Oratore.

^f Psalm 3.7.

^g Psalm 58.6.
See also Prou. 20.14.

monthes Joel 1.6.

mouthes, and to breake out the great teeth of those young Lyons. In which place it is obseruable, that, as Iob here, he speaketh both of Dentes and Molares, teeth and great teeth: and those wicked great ones, according as Iob also here alludeth, hee expressly compareth vnto young Lyons; lustie and strong, and greedy after the prey.

§. 17.

The Magistrates fourth Duty; Courage in executing Iustice
a See Syrac. 4. 9.

b Exod. 18. 21.
c 3. Kin. 10. 20.

d 1. Sam. 17. 34. &c.

Now to the doing of this, to the breaking of the iawes of the wicked, and plucking the spoile out of his teeth; there is required a stout heart, and an vndaunted ^a *Courage*, not fearing the faces of men, should their faces bee as the faces of Lyons, and their visages neuer so terrible. And this is the *good Magistrates last Duty* in my Text; without feare to execute iustice *boldly* vpon the stoutest offender, and so to curbe the *power* of great & wicked men, that the poore may liue in peace and keepe their owne by them. It was one part of *Iethro's* Character of a good Magistrate in *Exod. 18.* that hee should be ^b *a man of courage*. And it was not for nothing that euery ^c *step* vp *Salomons Throne* for iudgement was supported with *Lyons*: to teach Kings and all Magistrates, that a *Lyon-like courage* and resolution is necessary for all those set vpon the *Throne* or *Bench* for iustice and for iudgement. When ^d *Dauid* kept his Fathers sheepe, and there came a *Lyon*, and a *Beare*, and tooke a *Lambe* out of the flocke; hee went out after the *Lyon* and smote him, and tooke the *Lambe* out of his Mouth, and when the *Lyon* rose against him hee tooke him by the beard, and smote him againe, and slew him: and so hee did with the *Beare* also. Euery Magistrate

strate is a kinde of *shepherd*: and the people they are his *flocke*. He must doe that then in the behalfe of his flocke, that *Dauid* did. Those that beginne to make a spoyle though but of the poorest *Lambe* of the flocke, bee they as terrible as the *Lyon* and the *Beare*, he must after them, and smite them, and plucke the spoyle out of their teeth: and though they shew their spleene, and turne againe at it, yet he must not shrinke for that; but rather take fresh courage, and to them againe, and take them by the beard, and shake them, and neuer leaue them till hee haue brought them vnder, and broken their *iawes*, and in spite of their *teeth* made them past biting or grinding again in haste. He is a base *hireling*, and not worthy the name of a *shepherd*, who when he seeth the *wolfe* comming thrusteth his head in a bush, and leaueth the poore *Cattell* to the spoile. The good Magistrate must put on this resolution: to go on in his course, and without feare of one or other to *do iustice*, vpon whosoever dareth *doe iniustice*, & to suppress oppreſſion euen in the greatest.

A resolution necessary; whether wee consider the *Law*, the *Magistrate*, or the *Offender*. Necessary, First, *in respect of the Lawes*: which, as all experience sheweth, are farre better *vnmade*, than *vnkept*. *Quid vana sine moribus Leges proficiunt?* The life of the Law is the *Execution*; without which the Law is but a *dead letter*: of lesse vse and regard than *scar-crowes* are in the corne fields; whereof the birds are a little affraid at the first, but anon after a little vse they grow so bold with them, as to sit vpon their heads and defile them.

e Esa. 44.28.

αγαμέμνονα

ποιμήνα λαών,

Iape apud Ho-

mer.

f Ioh. 10. 12.

§. 18.

with reasons

thereof, 1. in

respect of the

Lawes;

a Horat. 3.

Od. 24.

We

b *ἡ ἀγῶν ἐκ
ἡρώ. Arist. 9.
Ethic. 7.*

c *Anacharsis,
apud Plutarch.
in Solone; non-
nulli Zaleuco
tribuunt.*

d *Inde late le-
ges, ne fortior
omnia posset.
Ouid. 3. Fast.*

h. 19.
2. of the
Magistrate
himselfe;

Wee see the experience hereof but too much, in the too much suffered insolency of two sorts of people, (than against whom neuer were lawes either better made, or worse executed;) *Rogues*, and *Recusants*. Now we know the Lawes are generall in their intents, and include as well the great as the small. The Magistrate therefore who is *Lex loquens*, and whose duty it is to see the Lawes executed, must proceed as *generally*, and punish transgressours of the Lawes, the great as well as the small. It is an old complaint, yet groweth out of date but slowly; that *Lawes* are like *Cobwebbes*, wherein the smaller flyes are caught, but great ones breake through. Surely Lawes should not bee such, good Lawes are not such, of themselves; they doe or should intend an *vniversall* reformation: it is the abuse of bad men, together with the *baseness* or *cowardise* of *sordide* or *sluggish* Magistrates, that maketh them such. And I verily perswade my selfe, there is no one thing, that maketh good lawes so much contemned, euen by *meane ones* too at the last; as the not executing them vpon the *great ones* in the meane time. Let a *Magistrate* but take to himselfe that *courage* which he should doe, and now and then make a *great man* an example of Iustice: he shall finde that a few such examples wil breathe more *life* into the Lawes; and strike more *awe* into the people, than the punishment of an hundred vnderlings and inferiour persons.

Againe, in respect of the *Magistrate himselfe* this courage and resolution is necessary; for the maintenance,

tenance of that *dignity* and respect which is due to him in his place and calling. Which hee cannot more shamefully betray, than by *fearing the faces* of men. Imagine you saw a *goodly tall* fellow, trick't vp with feathers and ribands, and a glittering sword in his hand, enter the lists like a *Champion*, and challenge all commers : by and by stepeth in another man perhaps much of his owne size, but without either sword or staffe, and doth but shew his *teeth* and stare vpon him; whereat my gay champion first trembleth, and anon for very feare letteth his sword fall, and shrinketh himselfe into the croud. Thinke what a ridiculous sight this would bee : and iust such another thing as this, is a fearefull Magistrate. He is adorned with ^a *roabes*, the markes and ensignes of his power. God hath armed him with a ^b *sword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, hee standeth in the eye of the world, and as it were vpon the *stage*; and rayseth an *expectation* of himselfe as if sure this man would doe something: his very appearance threateneth destruction to whosoever dareth come within his reach. Now if after all this brauing, hee should bee outdared with the *bigge lookes* and *bug-words* of those that could doe him no harme: how iustly should hee draw vpon himselfe scorne and contempt, ^c *Parturiunt montes?* ^d *wherefore is there a price*, saith *Salomon* of the sluggard, *in the hands of a foole to buy wisdom, and hee hath no heart?* So, wherefore is there a *sword*, may wee say of the fearefull Magistrate, in

Q

the

^a *considera qualia de te praestes, quanta ta autoritate subueberis.*
Cassiod. 6.
Epist. 15.
^b Rom. 13. 4.

^c Horat. de art. Poet.
^d Prou. 17. 16.

the hands of a *Coward* to doe iustice; and hee hath *no heart*? You that are Magistrates, remember the *promise* God hath made you, and the *Title* he hath giuen you. You haue an honourable *Promise*;

e 2 Chron. 19. 6. [*God will bee with you in the cause and in the iudgement, 2.Chron. 19.*] If God bee with you, what need you feare, who shall bee against you?

f Psalm. 82. 6. You haue an honourable *Title* too [*I haue said yee are Gods, Psalm. 82.*] If you bee Gods, why should you feare the faces of men? This is Gods fashion: hee *g* *giueth grace to the humble, but hee resisteth the proud*; hee *h* *exalteth the meeke and lowly, but hee putteth the mighty out of their seates.*

g 1 Pet. 5. 5.

h Luke 1. 52.

If you will deale answerably to that high name he hath put vpon you, and be indeed as *Gods*; follow the example of God: *lift vp* the poore oppressed out of the mire, and *tumble downe* the confidence of the mighty and proud oppressour; when you

i Psalm. 75. 2. 4. *i* *receiue the Congregation, iudge uprightly, and feare not to say to the wicked, be they neuer so great, Lift not vp your horne.* So shall you vindicate your selues from contempt: so shall you preserue your *persons* and *places* from being *baffelled* and *blurted* by euery lewd companion.

h. 20. *Courage* in the Magistrate, against these great ones especially, is *thirdly* necessary in respect of the *offendours*. These wicked ones of whom *Iob* speaketh, the longer *teeth* they haue, the deeper they bite; and the stronger *iawes* they haue, the sorer they grinde; and the greater *power* they haue, the more mischief they doe. And therefore these great ones of all other would be well hampered; and

and haue their *teeth* filed, their *iawes* broken, their *power* curbed. I say not the poore and the small should be spared when they offend: good reason they should be punished with seuerity. But you must remember I now speake of *Courage*; and a little courage will serue to bring vnder those that are vnder already. So that, if meane men scape unpunished when they transgresse, it is oftener for want of *care* or *conscience* in the Magistrate, than of *courage*. But here is the true triall of your *Courage*, when you are to deale with these *great ones*; men not much *inferiour* to your selues, perhaps your *equalls*, yea, and it may bee too, your Magistracie set aside, men much *greater* than your selues: men great in *place*, great in *wealth*, in great *fauour*, that haue great *friends*; but withall that doe great *harme*. Let it be your honour, that you dare be *iust*, when these dare be *unjust*, and when they dare smite others ^a *with the fist of violence*, ^a *Esay 58. 4.* that you dare smite them *with* ^b *the sword of iustice*; ^b *Rom. 13. 4.* and that you dare *use* your power, when they dare *abuse* theirs. All transgressours should bee looked vnto; but more, the greater, and the greatest most: as a shepheard should watch his sheepe euen from *Flyes and Maukes*; but much more from *Foxes*, most of all from *Wolues*. Sure, hee is a *sorry shepheard*, that is busie to kill *Flyes and Maukes* in his sheepe, but letteth the *wolfe* worry at pleasure: Why, one *Wolfe* will doe more mischiefe in a night, than a thousand of them in a twelve-mo-neth. And as sure, hee is a *sorry Magistrate*, that stocketh, and whippeth, and hangeth poore snakes

c 1 Sam. 15.
3-9.

when they offend (though that is to be done too) but letteth the great theeves doe what they list, and dareth not meddle with them: like *Saul*, who, when God commanded him to destroy all the *Amalekites* both man and beast, slew indeed the *rascality* of both, but spared the *greatest* of the men, and the *fattest* of the cattell, and slew them not. The good Magistrate should rather, with *Iob* here, *breake the iawes of the wicked*, and in spight of his heart, *plucke the spoyle out of his teeth*.

§. 21.
The Inferences of all.

Thus haue you heard the foure *duties* or *properties* of a good Magistrate conteyned in this Scripture, with the *grounds* and *reasons* of most of them, opened. They are 1. *a loue and zeale* to iustice; 2. *Compassion* to the poore and distressed; 3. *Paines and Patience* in examination of causes; 4. *Stoutnesse and Courage* in execution of iustice. The *uses* and *inferences* of all these yet remaine to be handled now in the last place; and together. All which for order and breuities sake, wee will reduce vnto three heads: accordingly as from each of the foure mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. First, of *Direction*; for the choyce and appointment of Magistrates according to these foure *properties*. Secondly, of *Reprooffe*, for a iust rebuke of such Magistrates as faile in any of these foure *Duties*. Thirdly, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therein according to these foure *Rules*. Wherein what I shall speake of *Magistrates*, ought also to bee extended and applyed (the due *propor-*

proportion euer obserued) to all kindes of Officers
whatsoever, any way appertaining vnto iustice.
And first for *Direction*.

S. Paul saith, ^a *The powers that are, are ordained of* §. 22.
God: & yet S. Peter calleth the Magistracie an ^b *hu-* *The First; of*
mane ordinance. Certainly the holy Spirit of God, *Direction*
which speaketh in these two great Apostles, is not *for the choyce*
contrary to it selfe. The truth is; the *of Magi-*
power of euery Magistrate is *the ordinance of God*; ^a Rom. 13. 1.
and that is S. Pauls meaning: but the *Specification of* ^b 1 Pet. 2. 13.
the Circumstances thereto belonging, as in regard
of places, persons, titles, continuance, iurisdiction,
subordination, and the rest, is (as S. Peter tearmeth
it) *an humane ordinance*, introduced by *Custom*, or
positiue *Law*. And therefore some kindes of Ma-
gistracy are higher, some lower; some annuall or
for a set time, some during life; some after one
manner, some after another: according to the se-
uerall *Lawes* or *Customes* whereon they are groun-
ded. As in other circumstances, so in this concer-
ning the deputation of the Magistrates person,
there is great difference: some hauing their Power
by *Succession*, others by *Nomination*, and other
some by *Election*. As amongst vs, the supreme Ma-
gistrate, the *King*, hath his Power by *succession*:
some interiour Magistrates theirs, by *Nomination*,
or *speciall appointment*, either immediately, or
mediately from the King; as most of our *Iudges*, &
Iustices: some againe by the *elections* and voyces
of the multitude; as most *Officers* and *Gouernours*
in our *Cities*, *Corporations*, or *Colledges*. The *Dire-*
ctions which I would inferre from my Text, can-

not reach *the first kinde*; because such Magistrates are borne to vs, not chosen by vs. They doe concerne in some sort, *the second*; but most neerely *the third kinde*, viz. those that are chosen by suffrages and voyces: and therefore vnto this third kinde only I will apply them. We may not thinke, because our voyces are our owne, that therefore wee may bestow them as wee list: neither must wee suffer our selues in a matter of this nature to be carried by *fauour, faction, spight, hope, feare, importunity*, or any other corrupt and partiall respect, from those Rules, which ought to leuell our choyce. But wee must conferre our voyces, and our best *furtherance* otherwise, vpon those, whom, all things duly considered, we conceiue to bee the *fittest*: and the greater the place is, and the more the power is wee giue vnto them and from our selues; the greater ought our care in voycing to bee. It is true indeed, when wee haue vsed all our best care, and proceeded with the greatest *caution* wee can; wee may be deceiued, and make an vnworthy choyce. For wee cannot iudge of mens fitnessse by any *demonstratiue* certaintie: all we can doe is to goe vpon probabilities, which can yeeld at the most but a *coniecturall* certaintie, full of vncertainty. Men *ambitious* and in appetite, till they haue obtained their desires, vse to *dissemble* those vices which might make a stop in their pre-ferments; which, hauing once gotten what they fished for, they *betray* with greater freedome: and they vse likewise to make a *shew* of that zeale and forwardnesse in them to doe good, which afterwards

o-ferè maxima
pars morem
hunc homines
habēt: quod sibi
volunt Dum id
impetrant, boni
sunt; sed id ubi
iam penes sese
habent, Ex bo-
nis pessimi, &
fraudulentissi-
mi sunt. Plaut.
in Capt. 2. 1.
Omnes candi-
datos, bonos vi-
ros dicimus.
Senec. Epist. 3.

terwards commeth to iust nothing. *Absolon* to steale away the hearts of the people, (though hee were euen then most *unnaturally vniust* in his purposes, against a father, and such a father; yet hee) made shew of much *compassion* to the iniured, and of a great *desire* to doe iustice. ^d O, saith hee, *that I were made a Iudge in the Land, that euery man that hath any suite or cause might come vnto mee, and I would doe him iustice.* And yet I doubt not, but if things had so come to passe, he would haue beene as bad, as the worst. When the Roman Souldiers had in a tumult proclaimed *Galba* Emperour, they thought they had done a good dayes worke; euery man promised himsele so much good of the new Emperour: But when he was in, he proued no better than those that had beene before him. One giueth this censure of him, ^e *Omnium consensu capax imperij, nisi imperasset:* he had beene a man in euery mans iudgement worthy to haue beene Emperour, if he had not beene Emperour, and so shewed himsele vnworthy. ^f *Magistratus indicat virum,* is a common saying, and a true. Wee may ghesse vpon *likelihoods* what they will bee, when wee choose them: but the thing it selfe after they are chosen ^g sheweth the *certainty* what they are. But this *uncertainty* should bee so farre from making vs *carelesse* in our choyce; that it should rather adde so much the more to our care, to put things so hazzardous as neere as we can out of hazzard.

Now those very *Rules*, that must direct them to *gouerne*, must direct vs, also to *choose*. And namely the said *four* an *Properties*

^e Tacit. lib. 1. histor.

^f ἀρχαὶ ἄνδρα δειξέαι. dictum biant is apud Aristot. 5. Ethic. 3.

^g ὁ δὲ λέγειται μέγιστα πρόπον ἐνδρὸς ἐπιδοκίμῳ καὶ βασιλεὺς ἐξουσία καὶ ἀρχὴ πᾶν πᾶσι καὶ πᾶσι ἀποκαλύπτου καὶ κτλ. Plutarch. in Cicerone.

according to

I

a — nec vulgi
cura tyranni,
Dum sua sit
modus tuta sa-
lus. Valer.
Flacc. 5. Argo-
naut.

b 1 Sam. 17.
39.

2.
c O præclarum
custodem, cui
um, ut aiunt,
lupum custodire
urbis, an director & vexator esset Antonius. Cic. Philipp. 3. d οὐδὲν ἐμπα-
λὲς, μαρτυρεῖται τῷ δαίμονι, καὶ μαρτυρεῖται τῷ δαίμονι. Iamblich. apud Stob.
Serm. 41.

c O præclarum
custodem, cui
um, ut aiunt,
lupum custodire
urbis, an director & vexator esset Antonius. Cic. Philipp. 3. d οὐδὲν ἐμπα-
λὲς, μαρτυρεῖται τῷ δαίμονι, καὶ μαρτυρεῖται τῷ δαίμονι. Iamblich. apud Stob.
Serm. 41.

an eye would be had to the *four Properties* speci-
fied in my Text. The *First*, a Zeale of Justice, and a
Delight therein. Seest thou a man carelesse of the
common good; one that palpably preferreth his
owne before the publique weale; one that loueth
his ^a ease so well, that hee careth not which way
things goe, backward or forward, so hee may sit
still, and not be troubled; one that would diuide
honorem ab onere, bee proud of the *honour* and *ti-
tle*, and yet loath to vndergoe the *enuie* and *bur-
then* that attendeth them? set him aside. Neuer
thinke that mans robes will doe well vpon him.
A *Iusticeship*, or other *office* would sit vpon such a
mans backe as hand somely as ^b *Sauls armour* did
vpon *Dauids*: vnweildy, and sagging about his
shoulders; so as he could not tell how to stirre and
turne himselfe vnder it. Hee is a fit man to make a
Magistrate of; that will *put on righteousness* as a
garment, and *cloath himselfe with iudgement* as with
a *Robe* and a *Diadem*. The *second Property* is *Com-
passion on the poore*. Seest thou a man destitute of
counsell and vnderstanding; a man of forlorne
hopes or estate, and in whom there is no helpe; or
one that hauing either counsell or helpe in him, is
yet a *churle* of either; but especially one that is
seere in his bargaines, *cruell* in his dealings, *hard* to
his Tenants, or an *Oppressour* in any kinde? Take
none of him. Sooner commit a flocke of sheepe
to a ^c *wolfe*; than a Magistracie or office of iustice
to an ^d *Oppressour*. Such a man is more likely to

put

put out the eyes of him that seeth, than to be eyes
to the blinde; and to breake the bones of the strong,
than to be legges to the lame; and to turne the fa-
therlesse a begging, than to be a father to the poore.

The *third Property* is *Diligence to search out the*

3

truth. Seest thou a man hasty, and rash, and heady
in his owne businesse; a man *impatient* of delay
or paines; one that cannot *conceale* what is

Prou. 29, 11.

meet, till it be seasonable to vter it, but poureth
out all his heart at once, and before the time; one
that is easily *possessed* with what is first told him, or
being once possessed will not with any reason bee
perswaded to the contrary; one that lendeth *care*
so much to some particular friend or follower, as
to belieue any information from him, not any but
from him; one that, to be counted a man of *dis-*
patch, loueth to make an end of a businesse before
it be ripe? suspect him. Hee will scarce haue the
Conscience: or if that, yet not the *wit*, or not the
patience, to *search out the cause which hee knoweth*
not. The last *Property* is, *Courage to execute.* Seest

4

thou a man *first*; of a *timorous* nature, and co-
wardly disposition? or *secondly*, of a wauering and
fickle minde: as we say of children; *wonne with*

*f — degeneres
animos timor
arguit. Virgil.
4. Aeneid.*

an apple, and lost with a nut? or *thirdly*, that is apt
to be wrought vpon, or moulded into any forme,
with faire words, friendly inuitations, or comple-
mentall gloses? or *fourthly*, that dependeth vpon
some great man, whose vassall or creature hee is?
or *fifthly*; a taker, and one that may bee dealt with-
all? (for that is now the *periphrasis* of bribery)
or *sixthly*; guilty of the same transgressions hee

should

g lam. 1.8.

should punish, or of other as foule: Neuer a man of these is for the turne: not one of these will venture to *breake the iawes* or tuskes of an oppressing Tygar or Boare, and to *plucke the spoyle out of his teeth*. The *timorous man* is affraid of euey shadow, and if hee doe but heare of *teeth*, hee thinketh it is good sleeping in a whole skin, and so keepeth aloofe off for feare of biting. § The *double minded man*, as S. James saith, is *vnstable in all his wayes*: hee beginneth to doe something in a sudden heate, when the fit taketh him; but before one *iawe* can bee halfe broken, hee is not the man hee was, he is sorry for what is done, and instead of breaking the rest, falleth a binding vp that which he hath broken, and so seeketh to salue vp the matter as well as hee can, and no hurt done. The *vaine man*, that will be flattered, so hee get faire words himselfe, he careth not who getteth foule blowes; and so the *beast* will but now and then giue him a licke with the *tongue*; he letteth him vse his *teeth* vpon others at his pleasure. The *depending creature* is charmed with a letter or a message from his Lord, or his honourable friend; which to him is as good as a *Supersedeas*, or *Prohibition*. The *taker* hath his fingers so oyled, that his hand slippeth off when he should plucke away the spoyle, and so he leaueth it vndone. The *guilty man* by no meanes liketh this breaking of iawes: he thinketh it may be his owne case another day.

§. 24.
in some me-
diocrity.

You see, when you are to *choofe Magistrates*, here is refuse enough, to be cast by. But by that all these be discarded, and throwne out of the bunch; possibly

possibly the whole lump will be neere spent, and there will be little or no choyse left. Indeed if we should looke for absolute perfection, there would be absolutely no choise at all: ^a *there is none that doth good, no not one.* We must not be so daintie in our choyse then, as to finde one in euerie respect such as hath beene characterized. We liue not ^b *in* *Republica Platonis*, but *in face seculi*; and it is well, if wee can finde one in some good mediocritie so qualified. Amid the common corruptions of mankinde, he is to be accounted a tolerably good man, that is not intolerably bad: and among so manie infirmities and defects, as I haue now reckoned, we may well voyce him for a Magistrate; not that is free from them all, but that hath the ^c *fewest and least.* And we make a happie choyse, if from among those we haue to chuse of, wee take such a one as is likely to proue in some reasonable mediocritie *zealous* of iustice, *sensible* of the wrongs of poore men, *carefull* to search out the truth of causes, and *resolute* to execute what he knoweth is iust.

a Psal. 143.

b—dicit enim
tanquam inPlatonis *reip.*

reip., non tan-

quam in Komuli

face, sententiâ.

de Catone Cic.

2. ad Attic. 1.

c—vitiis nemo

sine nascitur:

optimus ille est,

Qui minimis

urgetur. Hor. 1.

serm. Sat. 3.

That for *Direction*. I am next to inferre from the foure Duties in my Text, a iust *reprooffe*, and withall a *complaint* of the common iniquitie of thesetimes; wherein men in the Magistracie and in offices of Iustice are generally so faultie and delinquent in some, or all of these dueties. And *first*, as for *zeale to iustice*: alas that there were not too much cause to complaine. It is grieve to speake it (and yet we all see it and know it) there is growne among vs of this land, within the space of not manie yeares, a generall and sensible declination in

§. 25.

The second

Inference, of

Reprooffe.

our Zeale both to *Religion* and *Iustice*; the two maine pillars and supporters of *Church* and *State*. And it seemeth to be with vs in these regards, as with decaying *Merchants* almost become desperate; who when Creditours call fast vpon them, being hopelesse of paying all, grow carelesse of all and pay none: so abuses and disorders encrease so fast among vs; that hopelesse to reforme all, our *Magistrates* begin to neglect all, and in a manner reforme nothing. How few are there of them that sit in the seate of iustice, whose consciences can prompt them a comfortable answer to that Question of *Dauid*, *Psal. 58.* *Are your mindes set vpon righteousness, o ye congregation?* Rather are they not almost all of *Gallio's* temper, *Act. 18.* who, though there were a foule outrage committed euen vnder his nose, & in the sight of the Bench, yet the Text saith ^b *he cared for none of those things?* as if they had their names giuen them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, because he would be now and then running away; so these *Iustices à institia*, because they neyther do nor care to doe iustice. Peraduenture here and there one or two in a whole side of a countrey to be found, that make a conscience of their duetie more than the rest, and are forward to doe the best good they can: Gods blessing rest vpon their heads for it. But what commeth of it? The rest, glad of their *forwardnesse*, make onely this vse of it to themselves; enen to slip their owne neckes out of the yoake, and leaue all the burden vpon them: and so at length euen tyte out them too, by making com-

mon

mon *packhorses* of them. A little it may be is done by the rest, for *fasbion*, but to little purpose; sometimes more to shew their *Iusticeship*, than to doe *iustice*: and a little more it may bee is wrung from them by *importunitie*; as the poore^d widow in the parable by her clamarousnesse wrung a piece of iustice with much adoe from the Iudge *that neither feared God nor regarded man*. Alas, Beloued, if all were right within, if there were generally that *zeale* that should be in Magistrates: good Lawes would not thus languish as they doe for want of execution; there would not be that insolencie of *Popish Recusants*, that licence of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunsing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carkases of *depopulated townes*, infinite other mischiefes; which are *the sinnes* shal I say or *the plagues*? it is hard to say whether more, they are indeed both, *the sinnes* and *the plagues* of this land. And as for *Compassion to the distressed*; is there not now iust cause, if euer, to complaine? If in these hard times, wherein nothing aboundeth but *pouerty* and *sinne*; when the great ones of the earth should most of all enlarge their *bowels*, and reach out the *hand* to relieue the extreme necessity of thousands that are ready to sterue: if (I say) in these times *great men*, yea and *men of Iustice*, are as throng as euer in pulling downe houses, and setting vp hedges; in vnpeopling townes, and creating beggars; in racking the *backes*, and grinding the *faces* of the poore; how dwelleth the loue of God, how dwelleth the spirit of compassion in these

d Luke 18.4.5.

2:

d Ezech. 8.6.
13.15.

e Amos 5. 12,
13.
fortia peccata.
vulg. ibi.

f Pindar. O-
lymp. 8.

these men? Are these *eyes to the blinde, feet to the lame, and fathers to the poore*, as *Iob* was? I know your hearts cannot but rise in detestation of these things, at the verie mentioning of them. But what would you say, if as it was said to *Ezechiel*, so I should bid you ^d *turne againe, and behold yet greater and yet greater abominations*; of the lamentable oppressions of the poore by them and their instruments, who stand bound in all conscience, and in regard of their places, to protect them from the iniuries and oppressions of others? But I forbear to doe that; and chuse rather out of one passage in the Prophet *Amos*, to giue you some short intimation both of the faults, and of the reason of my forbearance. It is in *Amos* 5. 12, 13. *I know your manifold transgressions, and your e mightie sinnes: they afflict the iust, they take a bribe, and they turne aside the poore in the gate from their right: Therefore the prudent shall keepe silence in that time; for it is an euill time.* And as for searching out the truth in mens causes, which is the third Duetie: first, those *Sycophants* deserue a rebuke, who by false accusations and cunningly deuised tales (^f *δεδουλωμένοις ἰσχυροῖς* *πομπῶν μὲν*) of purpose *invalue* the truth of things to set a faire colour vpon a bad matter, or to take away the righteousness of the innocent from him. And yet how manie are there such as these in most of our Courts of iustice? *Informing*, and *promoting*, and *pettifogging* make-bates. Now it were a lamentable thing if these men should be known, and yet *suffered*: but what if *countenanced*, and encouraged, and vnderhand maintained by the *Magistrates*

gistrates of those Courts, of purpose to bring *Moulters* to their owne Mills? Secondly, since Magistrates must be content (for they are but men, and cannot be euery where at once) in many things to see with other mens eyes, and to heare with other mens eares, and to proceed vpon information: those men deserue a rebuke, who being by their office to ripen causes for iudgement, and to facilitate the Magistrates care and paines for inquisition; doe yet eyther for feare, or fauour, or negligence, or a fee, keepe backe true and necessarie informations, or else for spight or gaine clogge the Courts with false or trifling ones. But most of all the Magistrates themselues deserue a rebuke, if eyther they be hastie to acquite a man vpon his owne bare deniall or protestation (for *si inficiari sufficiet, ecquis erit nocens?* as the Oratour pleaded before *Julian* the Emperour; if a deniall may serue the turne, none shall be guiltie,) or if hastie to condemne a man vpon anothers bare accusation (for *si accusasse sufficiet, ecquis erit innocens?* as the Emperour excellently replied vpon that Oratour, if an accusation may serue the turne, none shall bee innocent,) or if they suffer themselues to bee possessed with preiudice, and not keepe one eare open (as they write of *Alexander the Great*) for the contrarie partie, that they may stand indifferent till the truth be thoroughly canvassed; or if to keepe causes long in their hands, they eyther delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they haue found it. And as for *Courage to execute iustice*, which

is.

g *Delphidius*
Orator contra
Numerium; a-
pud *Ammian.*
Marcell. l. 18.

h Psalm 94.16.

i Eccl. 4.1.

§. 26.
The third In-
ference, for
Exhortatiō.

is the last Duty: what need we trouble our selues to seeke out the causes, when wee see the effect so daily and plainly before our eyes? whether it be through his owne cowardise or inconstancy, that he *keepeth* off; or that a faire word *whistleth* him off; or that a great mans letter *starveth* him off; or that his owne guilty conscience *dozgeth* him off; or that his hands are *manacled* with a bribe, that he cannot fasten; or whatsoeuer other matter there is in it: sure we are, the Magistrate too often letteth the wicked carry away the spoile, without *breaking a law* of him, or so much as offering to *picke his teeth*. It was not wel in *Dauids* time, (and yet *David* a *Godly King*); when complainingly he asked the Question, ^h *who will stand up with me against the euill doers?* It was not well in *Salomons* time, (and yet *Salomon* a *peaceable King*) when ⁱ *considering the Oppressions that were done under the Sunne, hee saw that on the side of the oppressours there was power; but as for the oppressed, they had no comforter.* Wee liue vnder the happy gouernment of a *godly and peaceable King*, Gods holy Name bee blessed for it: and yet God knoweth, and we all know, it is not much better now; nay God grant, it be not generally euen much worse!

Receiue now in the last place, and as the *third* and last *inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour or office appertaining to iustice; as you tender the glory of *God* and the good of the *Commonwealth*, as you tender the honour of the *King* and the prosperity of the *Kingdome*, as you tender

tender the peace and tranquillity of *your selues* and *neighbours*, as you tender the comfort of your own *consciencs*, and the saluation of your owne *soules*: set your selues throughly and cheerfully and constantly and conscionably, to discharge with faithfulness all those duties which belong vnto you in your seuerall stations and callings, and to aduance to the vtmost of your power the due administration and execution of Iustice. Doe not decline those *burdens*, which cleaue to the *honours* you sustaine. Doe not *poast* off those businesses from your selues to others, which you should rather do than they, or at least may as well do as they. Stand vp with the Zeale of *Phinees*, & by *executing iudgement*, helpe to turne away those heauie *plagues*, which God hath already begun to bring vpon vs; and to preuent those yet heauier ones, which hauing so rightly deserved, wee haue all iust cause to feare. Breathe fresh life into the languishing lawes, by mature, and seuer, and discreete execution. Put on righteousnesse as a garment; and cloathe your selues with iudgement as with a robe and diademe. Among so many *Oppressions*, as in these euill daies are done vnder the Sunne; to whom should the *fatherlesse*, and the *widow*, and the *wronged* complain but to you, whence seek for reliefe but from you? Bee not you wanting to their necessities. Let your eyes be open vnto their *miseries*, and your *eares* open vnto their *cryes*, and your *hands* open vnto their *wants*. Giue friendly *Counsell* to those that stand need of your *Direction*: afford conuenient *helpe* to those, that stand need of your *Assistance*:

R

sistance:

b Exod. 23.3.

εὐμνηστὸν ἀν-
 σῆν. Nerus
 est sapientie,
 non cito cre-
 dere. dictum E-
 picarmi, apud
 Cic. I. ad At-
 tic. 16. σὺ πο-
 ῖς δ' ἀπιστίας
 Οὐκ ἔστιν ἰδὲν
 χρονομίατος
 βροτοῖς. Eurip.
 in Helena. The
 simple belieue
 euery word.
 Prou. 14. 15.
 δὲ ἀδύναμι-
 νος, μεγαλονέειν,
 ἰσχυρὸς λέγειν
 ἀεὶ παθε Arist.
 27. elench. 10.

stance: carry a *fatherly affection* to all those that stand need of any comfort, protection, or reliefe from you. *Be eyes to the blinde, and feete to the lame: and be you instead of fathers to the poore.* But yet do not countenance, no not ^b a poore man, in his cause, farther than hee hath equity on his side. Remember one point of ^c *wisedome*, not to be too credulous of euery suggestion and information. But doe your best to spie out the *chinkes*, and *starting holes*, and secret *conueyances* and *packings* of cunning and crafty companions: and when you haue found them out, bring them to light, and doe *exemplary iustice* vpon them. Sell not your *cares* to your *seruants*: nor tye your selues to the *informations* of some one, or a few, or of him that commeth first; but let euery party haue a *faire & an equall* hearing. Examine proofes: consider circumstances: bee content to heare simple men ^d tell their tales in such language as they haue: thinke no paines, no patience too much to sift out the truth. Neither by inconsiderate hast *preiudice* any mans right: nor *weary* him out of it by torturing delays. *The Cause which you know not*, vse all diligence, and conuenient both care and speede, *to search it out*. But cuer withall remember your standing is slippery; and you shal haue many and sore *assaults*, and very shreud *temptations*: so that vnlesse you arme your selues with inuincible resolution, you are gone. The wicked ones of this world will coniuere you by your old *friendship* and *acquaintance*, and by all the bonds of neighbourhood & kindenesse; bribe your *wives* and *children* and *seruants* to corrupt you;

you ; procure great mens *letters* or *fauourites* as engines to moue you ; conuey a *bribe* into your own bosomes, but vnder a handsomer name, and in some other shape, so cunningly and secretly sometimes, that your selues shall not know it to be a bribe when you receiue it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like temptations. Count him an *enemy*, that will alledge *friendship* to peruert iustice. When you sit in the place of Iustice, thinke you are not now *husbands*, or *parents*, or *neighbours* ; but *Judges*. Contemne the *frownes*, and the *faouours*, and the *letters* of great ones : in comparison of that trust, which greater ones than they, the *King* and *State*, and a yet greater than they, the great *God* of heauen and earth, hath reposed in you , and expecteth from you. Chastise him with seuerer *indignation*, if he begin ; and if hee continue, spit defiance in his face, who ere hee bee, that shall thinke you so *base* as to sell your *freedom* for a bribe. Gird your *sword* vpon your thigh ; and (keeping your selues euer within the compasse of your *Commissions* and *Callings*, as the *Sunne* in the *Zodiacke*) goe thorough stich right on in the course of *Iustice*, as the *Sunne* in the *firmament* with vnresisted violence ; and as a gyant that reioyceth to runne his race, and who can stop him : Beare not the *sword* in vaine : but let your right hand teach you terrible things. Defend the poore, and fatherlesse, and deliuer the oppressed from them that are mightier than hee : *Smite* through the loynes of those that rise vp to

e Qui induit personam iudicis, exuit amici. Cicero.

f Reiecit alto dona nocentiu vultu. Horat. 4. Od. 9.

g Libertate arguendi amittit, qui ab eo accipit, qui ideo dat ne corrigatur. An. b. v. 12 I. Cor. cap. 19.

h Rom. 13.4.

doe wrong, that they rise not againe : *Breake the iawes of the wicked, & pluck the spoyle out of his teeth.* Thus if you doe, the *wicked* shall feare you, the *good* shall blesse you, the *poore* shall pray for you, *posterity* shall praise you, your owne *hearts* shall cheare you, and the great God of Heauen shall reward you. This that you may doe in some good measure, the same God of Heauen enable you : and giue you and euery of vs grace in our seuerall places and callings to seek his glory, and to endeavour the discharge of a good conscience. To which God blessed for euer, Father, Sonne, and Holy Ghost, three Persons and one eternall invisible and onely wise God, bee ascribed all the Kingdome, Power, and Glory, for euer and euer. Amen.

but let your right hand teach you terrible things. Defend the poore, and fatherless, and widow the oppressed from them that are mightier than hee : sweate through the joyes of thine estate up to doe



THE SECOND SERMON.

At the Assizes
at Lincolne
7. Mar. 1624.

EXOD. 23. VER. 1. -- 3.

1. Thou shalt not raise a false report : put not thine hand with the wicked to bee an vnrighteous witnesse.
2. Thou shalt not follow a multitude to doe euill: neither shalt thou speake in a cause, to decline after many to wrest iudgement.
3. Neither shalt thou countenance a poore man in his cause.



Here is no one thing, Religion e-
uer excepted, that more secureth
and adorneth the State, than In-
stice doth. It is both Columna,
and Corona Reipubl. as a Prop, to
make it sublisit firme in it selfe;
and as a Crowne, to render it glo-
rious in the eyes of others. As the Cement in a
building, that ^a holdeth all together, so is Iustice
to the publique Body : as whereunto it oweth a
great part both of its strength, (for by it ^b the
throne is establisht, in the 16th.) and of its height

§. I.

The necessity
of this Ar-

gument,

^a Ius & equi-
tas vincula ci-
uitatum. Cic.
parad. 4.

^b Prou. 16. 12.

c Prou. 14. 34.
d Ventrosi p.
rietes, Petr.
Blesens. Epi. 85
e οὐκ ἔστι
βελῆν, ἀπὸ
ἀ ἐλεῖται
πῶς, τὸν πῶ
νόμῳ πῶς
ἀνθρώπων
ἐξ ἑαυτοῦ
μακάριον, εἰς
πᾶν, Soph in
Aiace, ubi non
est pudor, nec cura inris, Sanctitas. Pios, Fides; Instabile regnum est. Sen. in Thyest. act. 2.

too, for it *exalteth a Nation*, in the 14th. of the Prouerbs. As then in a *Building*, when for want of good looking to, the Morter getting wet dissolueth, and the walls *d belly out*; the house cannot but settle apace, and without speedy repaires fall to the ground : so there is not a more certaine *symptome* of a declyn ing, and decaying, and rottering State, than is the generall *d dissolution of manners* for want of the due execution and administration of *Iustice*.

§. 2.
both in re-
spect of the
Magistrate,

a Rom. 13. 4.

The more cause haue wee, that are *Gods Ministers*, by frequent exhortations, admonitions, obsecrations, expostulations, euen *out of season* sometimes, but especially vpon such seasonable opportunities as this, to bee instant with all them that haue any thing to doe in matter of Iustice, but especially with you, who are *a Gods Ministers* too (though in another kinde) you who are in Commission to sit vpon the bench of Iudicature, either for *Sentence* or *Assistance* : to doe your God and King *seruice*, to doe your Countrey and Calling *honour*, to doe your selues and others *right*, by aduancing to the yrmost of your powers the due course of Iustice. Wherein as I verily thinke none dare but the guilty, so I am well assured none can iustly mislike in vs the choyce either of our *Argument*, that we beat vpon these things, or of our *Method*, that we begin first with you. For, as we cannot be perswaded on the one side, but that we are bound for the discharge of *our* duties to put you in mind of *yours* : so we cannot bee perswaded on the other side,

side, but that if there were generally in the ^b greater ^b *Frequenter culpa populi re-*
dundat in Prin-
cipem, quasi de
maiorum negli-
gentia obueni-
ant errata mi-
norum. Pet.
Blesens. Ep. 95.
 ones that care and conscience & zeale there ought
 to be of the common good, a thousand corrupti-
 ons rise among *inferiours* would be, if not wholly
 reformed, at leastwise practis'd with lesse *conniue*
 from you, *confidence* in them, *grievance* to others.

But right and reason will, that ^a *every man beare*
his owne burthen. And therefore as wee may not
 make you innocent, if you be faulty, by *transfer-*
ring your faults vpon others: so farre bee it from
 vs to *impute* their faults to you, otherwise than as
 by not doing your best to ^b *hinder* them, you
make them yours. For *Iustice* wee know is an En-
 gine, that turneth vpon many hinges. And to the
 exercise of Iudicature, besides the *Sentence*, which
 is properly yours, there are diuers other things re-
 quired; *Informations*, and *Testimonies*, and *Argu-*
ings, and *Inquests*, and sundry Formalities, which
 I am neither able to name, nor yet couetous to
 learne: wherein you are to rest much vpon the
 Faithfulnesse of other men. In any of whom if
 there be, as sometimes there will bee, foule and
 vnfaithfull dealing, such as you either cannot spie,
 or cannot helpe; wrong sentence may proceed
 from out your lips, ^c without your fault. As in a
 curious *watch* or *Clocke* that moueth vpon many
 wheelles, the finger may point a wrong houre,
 though the wheele that next moueth it bee most
 exactly true; if but some little *pin*, or *notch*, or
spring bee out of order in or about any of the ba-
 fer and inferiour wheelles. What hee said of old,
^d *Non fieri potest, quin Principes etiam valde boni*
iniqua

and others.
^a Gal. 6. 5.
^b Qui non ve-
 tat peccare, cum
 potest; iubet.
 Senec. in Tro:
 ad. In cuius
 manu est ut
 prohibeat, iubet
 agi, si non pro-
 hibet admitti.
 Salvian. 7. de
 prouid.

^c *ὁ δὲ θεὸς ἐπὶ
 θάτερον μόνον το
 καλῶς ἐπιτε-
 λεῖται τὰ κοι-
 νὰ ἐργα.* Arist.
 8. Top. 11. 1.
^d *ὁ δὲ θεὸς ἐπὶ
 μὴ τῶν κα-
 λῶν ἁπλῶς
 μὴ ἐκ ἀδικίαν
 τῶν ἀρχόντων,
 ὡς καὶ πάντες
 γὰρ οἱ ἐξ ὧν.
 apud. Stobae,*
 Ser. 44.

a ipsos Iustit-
arios, quos vul-
gariter Erran-
tes, vel Itine-
rantes dicimus,
dum errata ho-
minum diligen-
ter explorant,
frequenter er-
rare contingit.
Excessus nam-
que hominum
absconduntur,
&c. Pet. Ble-
sens. Epist. 95.

iniqua faciant; was then and euer since, and yet is,
and euer will be most true. For say a Iudge be ne-
uer so honestly minded, neuer so zealous of the
truth, neuer so carefull to doe right: yet if there
be a *spitefull Accuser* that will suggest any thing,
or an *audacious witnesse* that will sweare any thing,
or a *crafty Pleader* that will maintaine any thing, or
a *tame Iurie* that will swallow any thing, or a *crav-
ing Clerke* or *Officer* that for a bribe will foyst in
any thing; the Iudge who is tyed (as it is meet he
should) to proceed *secundum allegata & probata*,
cannot * with his best care and wisdom prevent
it, but that sometimes Iustice shall bee peruerterd,
innocency oppressed, and guiltie ones iustified.

§. 4. Out of which consideration, I the rather de-
The *Finesse*, fired for this *Assise-Assembly*, to choose a Text
as neere as I could of equall latitude with the *As-
sise-Businessse*. For which purpose I could not readi-
ly thinke of any other portion of Scripture, so
proper and full to meet with all sorts of persons
and all sorts of abuses; as these three verses
are. Is there either *Calumny* in the *Accuser*, or
Periury in the *Witnesse*, or *Supinity* in the *Jurer*, or
Sophistry in the *Pleader*, or *Partiality* in any *Officer*;
or any close corruption any where lurking amid
those many passages and conueyances that be-
long to a iudiciall proceeding? my Text searcheth
it out, and enditeth the offender at the tribunallof
that vnpartiall Iudge that keepeth a priuie Sessions
in each mans brest.

§. 5.
Division,

The words are so laid downe distinctly in five
Rules, or Precepts, or rather (being all negative) in
so

so many *Prohibitions*, that I may spare the labour of making other deuision of them. All that I shall need to doe about them, will be to set out the seuerall portions in such sort, as that euery man who hath any part or fellowship in this businesse may haue his due share in them. Art thou first an *Accuser* in any kinde: either as a party in a *iudiciall* controuersie; or bound ouer to prosecute for the King in a *criminall* cause, or as a voluntary informer vpon some *penall* Statute? here is something for thee, *Thou shalt not raise a false report.* Art thou secondly a *Witnesse*: either fetched in by *Processe* to giue publique testimony vpon oath; or come of good or ill will, priuately to speake a good word for, or to cast out a shrewd word against any person? here is something for thee too; *Put not thine hand with the wicked, to bee an vnrighteous Witnesse.* Art thou thirdly returned to serue as a *sworne man*, in a matter of graund or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to doe euill.* Comest thou hither fourthly to *advocate* the cause of thy Clyent, who flyeth to thy learning, experience, and authority for succour against his aduersary, and commenderh his state and suite to thy care and trust? here is something for thee too; *Neither shalt thou speake in a cause to decline after many to wrest iudgement.* Art thou lastly in any *Office* of trust, or place of *seruice* in or about the Courts, so as it may sometimes fall within thy power or opportunity to doe a suiter a fauour, or a spite? here is something for thee too; *Thou shalt*

I

2

3

4

5

Witnesse

shall not countenance (no not) *a poore man in his cause.* The two first in the *first*, the two next in the *second*, this last in the *third* verse.

§. 6. In which distribution of the offices of Iustice
and Extent of the Text. In my Text, let none imagine, because I haue shared out all among them, that are below the bench, that therefore there is nothing left for them, that sit vpon it. Rather, as in diuiding the land of Canaan, *Leui*, who had ^a no distinct *plot* by himselfe, hauing yet (by reason of the ^b vniuersall vse of his office) in *euery Tribe* something, had in the whole, all things considered, a ^c farre greater proportion, than any other Tribe had: So in this Scripture, the *Iudge* hath by so much a larger portion than any of the rest, by how much it is more diffused; Not concluded within the narrow bounds of any one, but, as the *blood* in the body, temperately spread throughout all the parts and members thereof. Which commeth to passe not so much from the immediate construction of the words (though there haue not wanted ^d *Expositors* to fit the words to such construction:) as from that generall inspection, and (if I may so speake) *superintendency*, which the *Iudge* or *Magistrate* ought to haue ouer the carriage of all those other inferiour ones. A great part of whose duty it is, to obserue how the rest doe theirs: and to finde them out, and cheeke and punish them as they deserue, when they transgresse. So that with your patience (Honourable, Worshipfull, and dearly Beloued) I haue allowance from my Text (if the time would as well allow it) to speake vnto you of five things.

Whereof

^a Num. 18.

20. 21.

Deut. 18. 1. &c.

^b Deut. 33. 10.

^c See Numb.

35. 2—8; and

Ios. 21. 1. &c.

^d Lyrar. hic.

Whereof the first concerneth the *Accuser*; the second, the *Witnesse*; the third, the *Jurer*; the fourth, the *Lawyer*; and the fifth, the *Officer*: and euery one of them the *Magistrate*, *Iudge*, and *Iusticer*. But hauing no purpose to exceed the houre, (as I must needs doe if I should speake to all these to any purpose;) whilst I speake to the first only, I shall desire the rest to make application to themselves, so farre as it may concerne them, of euery materiall passage: which they may easily doe, and with very little change for the most part; only if they bee willing.

To our first Rule then, which concerneth the *Accuser* and the *Iudge*; in the first words of the Text, *Thou shalt not raise a false report*. The Originall ^a verbe signifieth to *take up*; as if we should reade it, ^b *Thou shalt not take up a false report*. And it is a word of larger comprehension, than most Translatours haue expressed it. The full meaning is, ^c *Thou shalt not haue to doe with any false report*: neither by ^d *raising it*, as the *Author*, nor by *spreading it*, as the *Reporter*, nor by *receiuing* as an *Approver*. But the first fault is in the *Raiser*: and therefore our translations haue done well to retaine that rather in the Text; yet allowing the *Receiuer* a place in the *Margent*. Now false reports may bee raised of our brethren, by vniust flanders, detractions, backbitings, whisperings, as well out of the course of iudgements, as in it. And the Equitie of this Rule reacheth euen to those *extraiudiciall Calumnies* also. But, for that I am not now to speake of *extraiudiciall Calumny*

§. 7.

The Accu-
ser's duty; not
to raise a
false report.

^a New
^b H. A. hic.

§. 8.

^c Old English
translation, hic.
Consentiendo
vel loquendo.
Gloss. Interlin.
hic. Ne falsi
rumoris author,
vel auctor esto.
Iun. in annot.

e *Accusatorem*
pro omni act. re
& petitor. ap-
pello. Cic. in
partie. Orat.

so much, as of that *que versatur in foro & in iudi-
ciis*, those false suggestions and informations
which are giuen into the Courts, as more proper
both to the scope of my Text, and the occasion of
this present meeting: Conceiue the words for the
present as spoken especially, or at leastwise as not
improperly applyable to the *Accuser*. But the Ac-
cuser taken ^e at large, for any person that implea-
deth another *in iure publico vel priuato*, in causes
either *ciuill* or *criminall*, and these againe either *ca-
pitall* or *penall*. No not the *Accusée* or *Defendant*
excepted: who although hee cannot bee called in
strict propriety of speech an *Accuser*; yet if
when he is iustly accused, he seeke to defend him-
selfe by false, vniust, or impertinent allegations, he
is in our present intendment to bee taken as an *Ac-
cuser*, and as the *Raiser* or *Taker up* of a false Re-
port.

§. 8.
which may be
done 1. by Fi-
ction;

a *struunt de
proprio calum-
nias innocentie.*
Bern lib. 1. de
Consid. prope
finem.
b P sal. 35. 11.

c Nehem. 6. 8.

But when is a *Report false*? or what is it to *rayse*
such a report? and how is it done? As wee may
conceiue of *Falshood* in a threefold notion; name-
ly, as it is opposed, not onely vnto *Truth* first, but
secondly also vnto *Ingenuitie*, and thirdly vnto
Equitie also: accordingly false reports may bee
raysed three wayes. The *first* and grossed way is,
when we ^a faine & deuise something of our owne
heads to lay against our brother, without any
foundation at all, or ground of truth: creating (as
it were) a tale *ex nihilo*. As it is in the *Psalm*,
^b *They layed to my charge things that I neuer did:*
and as *Nehemiah* sent word to *Sanballat*, ^c *There are
no such things as thou sayest, but thou faignest them of
thine*

thine owne heart. ^a *Crimen domesticum & vernaculum*; a meere deucie: such as was that of Iezabels instruments against ^e *Naboth*, which cost him his life; and that of *Zibah* against ^f *Mephibosheth*, which had almost cost him all hee had. This first kinde of Report is false, as deuoyd of Truth.

The second way, (which was so frequently vsed among the Romane Accusers, that ^a *custome* had made it not only excusable, but ^b allowable; and is at this day of too frequent vse both in priuate and publicke calumniation) is, when vpon some small ground of truth, we run descant at pleasure in our informations, interweaving manie vntruths among; or perverting the speecches and actions of our aduersaries, to make their matters ill, when they are not; or otherwise aggranating them, to make them seeme worse than they are. As tidings came to *David*, when *Amnon* only was slaine, that ^e *Absolon* had killed all the Kings sonnes. It is an easie, and a common thing, by misconstruction to ^d deprave whatsoeuer is most innocently done or spoken. The *Ammonitish* Courtiers dealt so with *David*: when he sent ^e *Ambassadors* to *Hanun* in kindnesse, they informed the King as if hee had indeed sent *Spyes* to discover the strength of the Citie and Land. And the ^f *Jewes* enemies dealt so with those that of deuotion repaired the Temple and the wall of *Ierusalem*: aduertising the State, as if their purpose had boene to fortifie themselves for a Rebellion. Yea and the malicious *Jewes* dealt so with *Christ* himselfe; taking hold of some words of his, about the destroying and building of the

d Cis. 2. in Verr. lib. 3.
e 3 King. 21. 10
f 2 Sam. 16. 3.

§. 9.

2. by Aggranation;

a Non vtar illa accusatoria consuetudine, &c. Cic. Att. 2. in Verr. lib. 5.

b quæ quæpiam acculatorio more & iure sunt facta reprehendere non possumus. Cic. pro Flacc. c. 2.

c 2. Sam. 13. 30

d They daily wrest my words

Plal. 56. 5. Nihil est, quin male narrando possit deprauari. Terent. in Phorm.

e 3 Sam. 10. 2.

f Nehe. 6. 6. 7.

g Ezr. 4. 12

h 2 Sam. 16. 3.

i 2 Sam. 16. 3.

j 2 Sam. 16. 3.

k 2 Sam. 16. 3.

l 2 Sam. 16. 3.

m 2 Sam. 16. 3.

n 2 Sam. 16. 3.

o 2 Sam. 16. 3.

p 2 Sam. 16. 3.

q 2 Sam. 16. 3.

r 2 Sam. 16. 3.

s 2 Sam. 16. 3.

t 2 Sam. 16. 3.

u 2 Sam. 16. 3.

v 2 Sam. 16. 3.

gloh. 2. 19-21.
h Matth. 26. 61

the Temple, which he vnderstood of the *Temple of his bodie*, and so^h wresting them to the fabricke of the *Materiall Temple*, as to make them serue to giue colour to one of the strongest accusations they had against them. This *second kind of Report* is false, as deuoid of *Ingenuity*.

§. 10.

3. by pressing
the letter of
the Law with
rigour.

2 νόμος ἀνθρώ-
που, οὐ θεοῦ.
ἐπίκλη. Epistle.
apud Stob. serm.
143. nos legē
bonam & malā,
nullā a'ia nisi
naturali nor-
mā diuidere
possumus. Cic.
lib. 1. de legib.
Quod sit iniu-
rē, nec iure si-
eri potest.
Non enim iu-
ra dicenda
sunt, vel pu-
tanda iniqua
hominum con-
stituta. Aug. 1. 9.
de Ciuit. 21.
b Atque ipsa
utilitas prope
iusti mater, &
æqui Horat. 1.
serm. 3. — ex æ-
quo & bono
ius constar,
quod ad veri-
tatem & utili-
tatem communem videtur pertinere. Cic. ad Heeren lib. 2. c Pro. 30. 33.

The *third way* is, when taking aduantage of the *Law*, wee prosecute the *extremities* thereof against our brother, who perhaps hath done something contrary to the *letter of the Law*, but not violated the *intent of the Lawgiuer*, or offended either against *common Equitie*, which ought to bee the *measure of iust Lawes*, or against the *common good*, which is in some sort the *measure of Equitie*. In that multitude of *Lawes*, which for the repressing of disorders, and for the maintenance of peace and tranquillitie among men, must needs be in e- uery well gouerned Commonwealth, it cannot be auoyded, but that honest men, especially if they haue much dealings in the world, may haue some- times iust and necessary cause to doe that, which in regard of the thing done may bring them with- in the compasse of some *Statute* or branch of a statute; yet such, as, circumstances duly considered, no wise and indifferent man, but would well ap- proue of. Now, if in such cases alwayes rigour should bee vsed; *Lawes* intended for the *benefite*, should by such hard construction become the *bane* of humane societie. As *Solomon* saith, *Qui torquet iustum, elicit sanguinem*, hee that wringeth the iust too hard, forceth bloud. Guilty this way are not onely those contentious spirits, whereof

there

there are too many in the world; with whom there is no more adoe, but a *Word* and an *Action*, a *Trespasse* and a *Processe*: But most of our common *In-formers* withall, *Sycophants* you may call them (for that was their old name) like *Verris* his *blond-hounds* in *Tully*, that lye in the winde for gaine, and if they can but trip anie man vpon anie breach of a penall Statute, there they fasten their teeth, and tugge him into the Courts without helpe; vnlesse he will *dare offam Cerbero*, (for that is it they looke for) give them a sop, and then they are charmed for that time. *Zacheus*, besides that he was a *Publicane*, was it seemeth such a kind of *informer*, *εἰς τὸν νότον* is the word *Luke 19.* if I have played the *sycophant* with anie man, if I have wronged anie man by *forge'd cauillation*, or wrung anie thing from him by *false accusation*. A report of this third kind is *false*, as deuoid of *equity*.

But it may be thought I iniure these men, in making them *raisers of false reports*; and am my selfe a *false accuser* of them, whilest I seeke to make them *false accusers* of others: when as they dare appeale to the world, they report not anie thing but what is most true, and what they shall bee well able to proue so to be. At once to answer them, and cleare my selfe, know that in Gods estimation, and to common intendment in the language of Scripture, it is all one to speake an *vntruth*, and to speake a *truth* in vndue time, and place, and manner, and with vndue circumstances. One instance shall make all this most cleere. *Doeg the Edomite*, one of the seruants of the house of *Saul*, saw when *David*

d canes venatici. Cic. in Verrinis sapē.

Luk. 19. 8. Si quid cui per calumniam eripui. apud Tert. 4 cont. Marc. 37.

§. II.

A Canill remoued.

1. Sam. 21. 7.

b 1. Sam. 22. 9.
&c.

c Psal. 52. 2. &c.

§. 12.
Reasons of
the Prohibi-
tion; taken

a Ioh 8. 44.

b Gen. 3. 1. 4. 5

David went into the house of *Ahimelech* the Priest, and how *Ahimelech* there entertained him, & what kindnesse he did for him: of all which he ^b afterwards gaue *Saul* particular information, in euerie point according to what he had seene. Wherein, though he spake no more than what was true, and what he had seene with his owne eyes: yet because he did it with an intent to bring mischief vpon *Ahimelech*, who had done nothing but what well became an honest man to doe, *David* chargeth him with telling of lyes, and telleth him hee had a false tongue of his owne for it, Psal. 52. [^c Thy tongue imagineth wickednesse, and with lyes thou cuttest like a sharpe rason: Thou hast loued vnrighteousnesse more than goodnesse, and to talke of lyes more than righteousness: thou hast loued all words that may do hurt; O thou false tongue.] Conclude hence; hee that telleth the truth where it may do hurt, but especially if he tell it with that purpose & to that end that it may do hurt, he hath a false tongue, and he telleth a false lye, & he must pardon vs if we take him for no better than the raiser of a false report.

We see what it is to raise a false report: let vs now see what a fault it is. The first Accuser that euer was in the world, was a false Accuser: and that was the *Diuell*. Who as he began *betimes*, for hee was a ^a lyer from the beginning: so he began aloft; for the first false report he raised, was of the most Highest. Vniustly accusing God himselfe vnto our mother *Eue* in a ^b few words of no fewer than three great crimes at once, *Falshood*, *Tyrannie*, and *Enuie*. He was then a slanderous accuser of his Ma-
ker;

ker; and he hath continued euer since a *malicious*
accuser of his *Brethren*: *Sathan*, *Δις* &c. hee ^{c Apoc. 12. 9.}
hath his name from it in most languages. Slander-^{10.}
ers, and Backbiters, and false Accusers may here-
hence learn to take knowledge of the rock whence
they were hewen: here they may behold the top
of their pedigree. Wee may not denie them the
ancientie of their descent; though they haue small
cause to boast it: *semen serpentis*, the spawne of the
old Serpent; ^d *children of their father the Diuell.* ^{d Ioh. 8. 44.}
And they doe not shame the store they come of;
for *the workes of their Father they readily doe.* That
Hellish *Aphorisme* they so faithfully practise, is one
of his *Principles*: it was hee first instilled it into
them, *Calumniare fortiter, aliquid adhaerebit.* ^c *Smite* ^{c Ier. 18. 18.}
with the tongue, and be sure to smite home, and
then be sure, eyther the *griefe*, or the *blemish* of the
stroake will sticke by it.

A *Diuellish* practice, hatefull both to God and ^{§. 13.}
Man. And that most iustly; whether we consider ^{i. from the}
the *sinne*, or the *iniurie*, or the *mischiefe* of it: the ^{Sinne;}
Sinne in the *Doer*, the *Iniurie* to the *Sufferer*, the
Mischiefe to the *Common-wealth*. Euerie false re-
port raised in iudgement, besides that it is a *lye*; and
euerie *lye* is a sinne against the *truth*, ^a *slaying the* ^{a Wisd. 1. 11.}
^b *soyle* of him that maketh it, and ^b *excluding him* ^{b Apoc 22. 15.}
from heauen, and binding him ouer vnto ^c *these* ^{c Apoc. 21. 8.}
cond death: it is also a *pernicious ly*e, and that is the
worst sort of lyes; and so a sinne both against *Cha-*
ritie and *Iustice*. Which who so committeth, let
him neuer looke to ^d *dwell* in the *Tabernacle* of ^{d Psal. 15. 1. 3}
God, or to *rest* ypon his holy *Mountaine*: God
S hauing

e Psal. 50.19.

--21.

having threatned, *Psal. 50.* to take speciall knowledge of this siane; and though hee seeme for a time to dissemble it, yet at last to reprove the bold offender to his face. [** Thou satest and spakest against thy brother: yea and hast slandered thine owne mothers sonne. These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I was euen such a one as thy selfe: but I will reprove thee, and set before thee the things, that thou hast done.*]

§. 14.

2. from the Wrong;

And as for the *Iniurie* done hereby to the grieved partie, it is incomparable. If a man haue his house broken, or his purse taken from him by the high way, or sustaine anie wrong or losse in his person, goods, or state otherwise, by *fraud*, or *violence*, or *casualtie*: he may possibly eyther by *good fortune* heare of his owne againe and recouer it, or he may haue *restitution* and satisfaction made him by those that wronged him, or by his good *industry* and *providence* he may liue to see that losse repaired, and be in as good state as before. But hee that hath his Name, and Credite, and Reputation causlessly called into question, sustaineth a losse by so much greater than anie theft, by how much ** a good name is better than great riches*. A man may out-weare other iniuries, or out-liue them: but a defamed person no acquittall from the Iudge, no satisfaction from the Accuser, no following endenours in himselfe can so restore *in integrum*, but that when the wound is healed, hee shall yet carrie the markes and the scarres of it to his dying day.

a Pro. 22.1.

§. 15.

3. from the mischiefes.

Great also are the *mischiefes* that hence redound to the *Common-wealth*. When no innocencie can

pro-

protect an honest quiet man, but euerie busie base fellow that oweth him a spite shall be able to fetch him into the Courts, draw him from the necessary charge of his family and duties of his calling, to an vnneccessarie expence of money and time, torture him with endlesse delays, and expose him to the pillage of euerie hungrie officer. It is one of the *grievances* God had against Ierusalem, and as hee calleth them *abominations*, for which hee threatneth to iudge her Ezek. 22. *Viri detractores inte.* ^a *In thee are men that carrie tales to shedde bloud.* ^a Ezek. 22.9.

Beware then all you whose businesse or lot it is at this Assises, or hereafter may be, to be *Plaintiffs*, *Accusers*, *Informers*, or anie way *Parties* in anie Court of Iustice, this or other, *Cinill* or *Ecclesiasti-* *call*: that you suffer not the guilt of this prohibition to cleaue vnto your consciences. If you shall hereafter be *raisers of false reports*, the words you haue heard this day shall make you inexcusable another. You are, by what hath beene presently spoken, disabled euerlastingly from pleading anie *Ignorance* cyther *Facti* or *Iuris*; as hauing been instructed both *what it is*, and how great a *fault it is*, to raise a false report. Resolue therefore, if you be free, neuer to enter into anie action or suite, wherein you cannot proceede with comfort, nor come off without iniustice: or if alreadie engaged, to make as good & speedie an end as you can of a bad matter, and to desist from farther prosecution. Let that *golden rule*, commended by the wisest *Heathens* as a fundamentall *Principle* of morall
S 2 and

§. 16.

An exhortation to avoid the fault;

a πῶροντις
ὅφ' ἐτίσαν ὅφ'
ἰδέσθαι, τὰν τῶ
τοῖς ἀλλοῖς μὴ
ποιεῖν. apud
Stob. serm. 2.

Idque per pre-
conem, cum ali-
quem emenda-
ret, dici iube-
bat, Quod tibi
fieri non vis,
alteri ne fece-
ris. Quam sen-
tentiam usque-
adeo dilexit, ut
& in Palatio,
& in publicis
operibus pre-
scribi iuberet.
de Alex. severo
Lamprid. in
Alex.

b Matt. 7. 12.

and ciuill *Iustice*; yea and proposed by our blessed Sauour himselſe as a full abridgement of the *Law and Prophets*, be euer in your eye, and euer before your thoughts, to measure out all your actions, and accusatiōs, and proceedings thereby: euen to *doe ſo to other men*, and no otherwiſe, than as you could be content, or in right reaſon ſhould be content, *they ſhould doe to you* and yours, if their caſe were yours. Could anie of you take it well at your neighbours hand, ſhould he ſeek your life or liue-lyhood by *ſuggeſting* againſt you things which you neuer had ſo much as the thought to do? or bring you into a pecke of troubles, by *wreſting* your wordes and actions wherein you meant nothing but well, to a dangerous conſtruction? or *follow the Law* vpon you, as if hee would not leaue you worth a groate for euerie pettie treſpaſſe, ſcarce worth halfe the money? or fetch you ouer the hip vpon a branch of ſome blinde, vncouth, and *pre-termitted Statute*? He that ſhould deale thus with you and yours, I know what would be ſaid and thought: *Griper, Knaue, Villaine, Dinell incarnate*; all this & much more would be too little for him. Well, I ſay no more but this, *Quod tibi fieri non vis, &c.* Doe as you would be done too. There is your *generall Rule*.

§. 17.
and the Can-
ſes thereof:

But for more *particular direction*, if any man de-ſire it, ſince in euery *euill* one good ſtep to ſound-neſſe is, to haue diſcouered the right *cauſe* thereof: I know not what better courſe to preſcribe for the preuenting of this ſinne of *ſycophancy* and falſe ac-cuſation, than for euery man carefully to avoyd
the

the inducing causes thereof, and the occasions of those causes. There are God knoweth in this present wicked world, to every kinde of euill, inducements but too too many. To this of false accusation therefore it is not vnlikely, but there may be more: yet we may obserue that there are foure things, which are the most ordinary and frequent causes thereof; viz. *Malice, Obsequiousnesse, Conuerture, and Conuersionnesse.*

The first is *Malice*. Which in some men (if I §. 18. may bee allowed to call them *men*, being indeede *which are, 1.* rather *Monsters*) is vniuersall. They loue no body: *Malice.* glad when they can doe any man any mischief in any matter: neuer at so good quiet, as when they are most vnquiet. It seemeth *David* met with some such; men that were ^a *enemies to peace: when hee* a Psa. 120. 6. 7 *spake to them of peace; they made themselues ready to battell.* Take one of these men, it is meate and drinke to him, which to a well-minded Christian is as gall and wormwood, to be in continuall suits. ^b *Et si non aliqua nocuisset, mortuus esset: he could* b Virg. Eclog. not haue kept himselfe in breath, but by keeping ³ *Termes; nor haue liued to this houre, if he had not bin in Law.* Such cankered dispositions as these, without the more than ordinary mercy of God, there is little hope to reclaime: vnlesse very *want*, when they haue spent & vndone themselues with wrangling (for that is commonly their end, and the reward of all their toyle) make them hold off, and giue ouer. But there are besides these others also; in whom although this malice reigneth not so vniuersally, yet are they so farre carried with

private spleene and hatred against some particular men for some personall respect or other, as to seek their vndoing by all meanes they can. Out of which hatred and enuy they raise false reports of them: that being in their iudgements, as it is indeed, the most speedy and the most speeding way

*e. Quare solent
inimici men-
tiri? ut poten-
tiam cuiusque
minuant de quo
mentiuntur.*

*Aug. in Psal. 65
d Dan. 6. 3. 4.*

to doe mischief with safety. This made the Presidents and Princes of Persia to ^dseeke an accusation against Daniel; whom they enuied because the King had preferred him above them. And in all ages of the world wicked and prophane men haue been busie to suggest the worst they could, against those that haue beene faithfull in their callings; especially in the callings of the *Magistracy* or *Ministry*: that very faithfulness of theirs being to the other a sufficient ground of malice. To remedy this, take the Apostles rule, *Heb. 12.* ^eLooke diligently lest any roote of bitternesse springing vp trouble you, and thereby many bee defiled. Submit your selues to the word and will of God in the *Ministry*; submit your selues to the power and ordinance of God in the *Magistracy*; submit your selues to the good pleasure and providence of God in disposing of yours and other mens estates: and you shall haue no cause by the grace of God, out of malice or enuy to any of your brethren, to raise false reports of them.

*h. 19.
2 Obsequi-
ousnesse;*

The second Inducement is *Obsequiousnesse*. When either out of a base feare of displeasing some that haue power to doe vs a displeasure, or out of a baser *Ambition* to scrue our selues into the seruice or fauour of those that my aduance vs; we are content

tent, though wee owe them no priuate grudge otherwise, yet to become officious accusers of those they hate, but would not be seene so to doe: so making our selues as it were *bandes* vnto their *lust*, and open *instruments* of their secret *malice*. Out of that base *fear*, the ^a Elders of *Iesrael*, vp- ^a 3 King. 21. 11 on the *Queenes* letter, whom they durst not displease, caused an accusation to be framed against innocent *Naboth*. And out of this base *Ambition*, ^b *Doeg* to picke a thanke with his Master, and to en- ^b 1 Sam. 21. 9. deere himselfe farther into his good opinion, told tales of *Dauid* and *Ahimelech*. To remedy this, remember the seruices and offices you owe to the greatest Masters vpon earth, haue their bounds set them which they may not passe. ^c *Vsque ad aras*: ^c δὲ μὲν οὖν the *Altar-stone* that is the *Meere-stone*; and *Iustice* ^c πρὸς τὴν τοῖς φιλοῖς, ἀλλὰ μὴ καὶ τοῖς μὴν. *Pericles* hath her Altars too, as well as *Religion* hers. Goe ^c apud Agell. 1. No. 3. as farre then as you can in offices of loue and seruice to your friends and betters, *saluis pietate & iustitia*: but not a step farther for a world. If you seeke to ^d *please men* beyond this, you cannot bee ^d Gal. 1. 10. the *seruants of God*.

Conuerture is the *third* Inducement. And that is, ^{§. 20.} when either to make our owne cause the better, we ³ *Conuerture*; seeke to bring enuy and preiudice vpon our aduersarie's, by making his sceme worse: or when being our selues *guilty*, we thinke to ^a couer our own crimes, and to preuent the accusations of others by getting the start of them, and accusing them first. ^a *Scelere uelandum est scelus*. Sen. in Hip. pol. Act. 2. As ^b *Potipbars* wife accused *Ioseph*, and the ^c *Elders* *Susannah*, of such crimes, as they were innocent of, and themselues guilty. An old tricke, by ^b Gen. 39. 17. ^c Dan. 13. which

d Cic. in Ver-
rinis passim.

e Pro. 18. 17:

§. 21.
4 *Couetousnes*
a 1. Tim. 6. 10.
—*scelerum ma-*
matrem. Clau-
dian. 2. de laud.
Stillic. *Inde se-*
re scelerū cau-
sa. — Iuuenal.
Satyr. 11.
b *Maximam*
partem ad in-
iuriam facien-
dam aggredi-
untur non-
nulli, ut adipis-
cantur ea quæ
cōcupiuerunt:
In quo vitio
latissime patet
auaritia. Cic. 1. 1
de offic.

Sic vita hominum est, ut ad maleficium nemo conetur, sine spe atque emolumento accedere. Cic. pro Sex. Roscio. — pars vlcissima rerum, Certamen mouit opes. Lu-
can. lib. 3. b *εἰ μὴ τὸ λαβὴν τῶν, ὅτι αἱς πόρῳς τῶν.* Diphilus apud Stob. serm. 8.

Naboths

which *C. Verres* like a cunning Coult often holpe himself at a pinch, when he was *Prator of Sicily*; as *Cicero* declareth against him by many instances, and at large. For sithence the Lawes in most cases rather fauour the *Plaintiffe*, because it is presumed men should not complaine without grievance: wee may thinke perhaps to get this aduantage to our selues, and so rather chuse to be *Plaintiffes* than *Defendants*, because (as *Salomon* saith) *hee that is first in his owne tale seemeth righteous.* To remedy this; Doe nothing but what is *iust*, and *iustificable*: be sure your matters be good and right: they wil then beare out themselves well enough, without standing need to such damned shifts for support.

But the *fourth* thing is that, which causeth more mischief in this kinde, than all the rest. That which the Apostle calleth *a the roote of all euill*; and which were it not, there would not be the hundreth part of those suites and troubles and wrongs, which now there are, done vnder the Sunne: Euen the greedy worme of *Couetousnesse*, and the thirst after *filthy lucre*. For though men be wicked enough, and prone to mischief of themselves but too much: yet are there euen in corrupt nature such impressions of the common principles of iustice and equitie, that men would not often doe great wrongs *b gratis*, and for nothing. If *Zibah* slaun-der his Master falsely and treacherously; it is in a hope of getting the liuing from him. And it was

Naboths Vineyard, not blasphemy, that made him guilty. Those sinners that conspired against the innocent, *Prou. 1.* [^c Come let vs lay waite for bloud, let vs lurke priuily for the innocent without a cause: ^c *Prou. 1. 12* Let vs swallow them vp, &c. they had their end in it: and what that was, the next following words discover, *we shall finde all precious substance, we shal fill our houses with spoyle.* And most of our prouling Informers, like those old Sycophants in Athens, or the Quadruplatores in Rome; doe they aime thinke you so much at the execution of good Lawes, the punishment of offenders, and the reformation of abuses, as at the prey, and the booty, and to get a piece of money to themselues? For let the offence bee what it will, deale but with them: and then no more speech of Lawes or Abuses, but all is huiht vp in a calme silence, and no harme done. To remedy this; as Iohn Baptist said to the souldiers in *Luk. 3.* [^d Accuse no man falsly (*συνομαρτυρειν* is the word there too) and be content with your wages: so if you would bee sure not to accuse your neighbour falsly, content your selues with your owne estates, and couet not ^e his ox or his asse, his land or his money, or any thing that is his. ^e *Exod 20. 17.* Reckon nothing your own, that is not yours by faire and iust meanes: nor thinke that can prosper with you and yours, that was wrung from another by Canill or Calumny.

I haue now done with you that are Accusers: ^{§. 22.} whose care must be, according to the Text-reading, not to raise a false report. But the Margent remembers me, there are others whom this prohibition ^{The Iudges} ^{auty; Not to} ^{receiue a false} ^{Report.} ^{Report.}

bition concerneth *besides* you, or rather *about* you; whose care it must be not to *receiue* a false report. A thing so weightie, and withall so pertinent to the generall argument of this Scripture; that some

a. *Septuag.*
Non suscipies
vocem menda-
ciii. Vulg. edit.
Thou shalt not
receiue a false
report. Geneu.
—hunc sensum
sequitur Chal-
daus, Vatabl.
b. *A. ὑποτίθεις
κλῆμα, καὶ ὁ δὲ
ἐκείνου, καὶ ὁ
κλῆμας. Phoc.*

c. *Non solum
ille reus est, qui
falsum de aliquo
profert; sed et
is, qui citò au-
rem crimini-
bus praebeat.*
Isid. lib. 3. de
summo bono.
d. *Psalm. 52.*
e. *1. Sam. 24. 9.*
f. *διαβολὰς ἔτι
λέγει πρὸς
ἀλλήλους, ἕτερος ἀκού-
σας ἀπὸ τοῦ
ἑτέρου. Thucid.
apud Stob.
serm. 40.*

Translations haue passed it in the *Text*. And the Originall word comprehendeth it. For albeit the *Raiser* indeed be the first *taker vp*; yet the *Receiuer* taketh it vp too, at the second hand. As it is commonly said of stolne goods, There would bee *no theeues*, if there were no *receiuers*; and therefore some Lawes haue made the *Receiuer* equal theefe with the *Stealer*, καὶ ὁ κλέψας μὲν καὶ ὁ λήψας: so certainly there would bee fewer false reports *raised* in iudgement, if they were more sparingly *receined*. And therefore in this case also the *Receiuer* must goe *pari passu* with the *Raiser*: who, if he giue way or countenance to a false report when he may refuse or hinder it, by being an *Accessarie* maketh himselfe a *Partie*; and becommeth *guiltie* of the same *sinnes*, the same *wrongs*, the same *mischiefes* with the first offender, the *false Accuser*. *David*, as he inueigheth against *Doeg* in the *Psalme* for *selling*: so hee *elsewhere* expostulateth with *Saul* for *hearing* vniust reports of him. The *Raiser* and *Receiuer* are both possessed with the same euill spirit; they haue the same *Diuell*, the same *Familiar*: Only here is the difference, The *Raiser* hath this *Familiar* in his *tongue*, the *Receiuer* in his *care*. Whosoeuer then sitteth in the place of *Magistracie* and publike Iudicature *in foro externo*, or is by vertue of his calling otherwise inuested with anie iurisdiction or power to heare and examine the accu-

accusations of others : I know not how hee shall be able to discharge himselfe *in foro interno* from a kinde of *Champertie* (if my ignorance make mee not abuse the word) or at leastwise from *misprision of Calumnie* and vniust accusations ; if he bee not reasonably carefull of three things.

First, let him beware how he taketh *private informations*. Men are *partiall* ; and will not tell their owne tales but with *fauour*, and vnto *aduantage*. And it is so with most men ; the *first tale* is requisite : possesseth them so ; as they heare the next with *preiudice* : than which there is not a *forer* enemy to right and indifferent iudgement. A point so materiall, that some Expositors make it the thing principally intended in this first branch of my Text, *ut non audiat una pars sine alia*, saith *Lyra*. Suiters will be impudent, to *forestall* the publicke hearing by *private informations* : euen to the *judge* himselfe, if the access be easie ; or at leastwise (which indeed maketh lesse noise, but is nothing lesse pernicious) to his *seruant* or *fauourite* that hath his eare, if hee haue anie such noted *seruant* or *fauourite*. He therefore that would resolve not to receiue a false report, and be sure to hold his resolution, let him resolve (so farre as he can auoid it) to receiue no report in *private* ; (for a thousand to one that is a false one) or, where he cannot well auoid it, to be readie to receiue the information of the aduerse part withall ; eyther *both* or *neither*, but indeed rather *neither* : to keepe himselfe by

§. 23.

Whereto a threefold care

is requisite :

1. in recei-

uing infor-

mations ;

a Pro. 18. 17.

Est vitium, cu-

ius si te in mu-

nem sentis, in-

ter omnes quos

nouit, ex his qui

cathedras a-

scendunt, sede-

bis me iudice

solitarius. Fa-

cilitas creduli-

tatis hec est :

cuius callidis-

sima vulpecula

Magnorum ne-

minem comperi-

satis caruisse

versutias. Bern.

de confid. in

fine.

b inde eis

ipsis pro nihilo

ira multa, inde

innocentium

frequens addi-

inde preiudicia in absentia. Bern. ib. c. *Lyr. ib.* d. *in quibus dicitur* *argu.*

Demost. de cor.

Dem.

all.

all meanes equall and entire for a publicke hearing. Thus much hee may assure himselfe; there is no man offereth to possesse him with a cause *before-hand*, be it right, be it wrong; who doth not eyther *thinke* him vniust, or *would haue* him so.

§. 24. Secondly, let him haue the *conscience* first, & then the *patience* too (and yet if hee haue the ^a conscience, certainly he will haue the patience) to make *search* into the truth of things: and not be daintie of his paines herein, though matters be intricate, and the labour like to be long and irksome, to finde out if it be possible the bottome of a businesse, and where indeed the fault lyeth *first* or *most*. It was a great ouersight in a good King, for ^b David to giue away *Mephibosheths* liuing from him to his Accuser, and that vpon the bare credite of his accusation. It had beene more for his honour, to haue done as ^c Job did before him, to haue *searched out the cause he knew not*; and as his sonne ^d Salomon did after him in the cause of the two Mothers. Salomon well knew, what hee hath also taught vs, *Prou. 25.* that it was ^e the honour of Kings to *search out a matter*. God as he hath vouchsafed Princes and Magistrates his own ^f name: so he hath vouchsafed them his owne *example* in this point. An example in the storie of the Law, *Gen. 18.* where hee did not presently giue iudgement against ^g Sodom vpon the crie of their sinnes, that was come vp before him: but he would goe *downe first* and see whether they had done altogether according to that cry; *quoquo modo iudicemus: sed exempl'o Domini descendamus; videamus, & iusto examine criminofos diligenter perscrutemur.* Con-
cil. Trib. c. 22.

and

and if not, that hee might know it. An Example also in the Gospell-story, Luke 16. vnder the parable of the rich man : whose first worke, when his *Steward* was accused to him for embezzeling his goods, was not to turne him out of doores, but to ^h examine his accounts. What through *Malice*, ^h Luk, 16, 2. *Obsequiousnesse*, *Couerture*, and *Conuersionnesse*, counterfeit reports are daily raised : and there is much cunning vsed by those that raise them, much odde *shuffling* and *packing* and *combining* to giue them the colour and face of perfect truth. As then a plaine Countrey-man, that would not willingly be coulsened in his pay, to take a *slip* for a *currant* piece, and *brasse* for *siluer*, leisurely turneth ouer euery piece he receiueth ; and if hee suspect any one more than the rest, *vieweth* it, and *ringeth* it, and *smelleth* to it, and *bendeth* it, and *rubbeth* it, so making vp of all his senses as it were one *naturall touchstone*, whereby to try it : such *iealousie* should the Magistrate vse, and such *industry*, especially where there appeareth cause of suspicion, by all meanes to *sift* and to *boult* out the *truth*, if hee would not bee cheated with a false report in stead of a true.

Thirdly, let him take heed he doe not giue countenance or encouragement, more than right ^{6. 25.} ^{3. in repres-} and reason requireth, to contentious persons, ^{sing contenti-} knowne *Sycophants*, and common *Informers*. ^{ous persons} If there should bee no *Accusers* to make com- ^{and suites.} plaints : *Offenders* would bee no *offenders*, for want of due *Correction* ; and *Lawes*, would bee no *Lawes*, for want of due *execution*. *Informers* then are

^a Accusatores multos esse in ciuitate uile est, ut metu contineatur audacia: uerumtamen hoc ita est uile, ut non plane illudamur ab accusatoribus. Ibid.

^b Nihil mali est, canes ibi quam plurimos esse, ubi permulti obferuandi, mul-
taque seruanda sunt. Cic. pro Sex. Roscio.

^c Canes aluntur in Capitolio, ut significant, si fures uenerint. Quod si luce quoque canes latrent, cum Deos salutatum aliqui uenerint: opinor his crura suffringantur, &c. Ibid.

^d Psal. 82. 6.

^e Apoc. 12. 9. 10. de ipso etiam nomine Diaboli delatorem. Tertullian. de anima, c. 35.

are ^a necessary in a Common-wealth as *Dogs* are about your houses and yarges. If any man mislike the comparison, let him know it is ^b *Cicero's* family, and not mine. It is not amisse, saith that great and wise Oratour, there should be some store of *Dogs* about the house, where many goods are layed vp to be safe kept, and many false *knaues* haunt to doe mischief; to guard those, and to watch these the better. But if those ^c *Dogs* should make at the throate of euery man that commeth neere the house, at honest mens houres, and vpon honest mens businesse: it is but needfull they of the house should sometimes rate them off, and if that will not serue the turne, wellfaoueredly beate them off, yea, and (if after all that they still continue mankeene) knocke out their teeth, or breake their legges, to preuent a worse mischief. *Magistrates* are petty Gods, God hath lent them his name, ^d *Dixi Dñ, I haue said yee are Gods*, Psal. 82. and false *Accusers* are petty *Diuels*; the *Diuell* hath borrowed their name, ^e *Sathan* *diabolus*, the accuser of his brethren. For a Ruler then or *Magistrate* to countenance a *Sycophant*, what is it else, but as it were to peruert the course of nature, and to make God take the *Diuels* part? And then besides, where such things are done; what is the common cry? People, as they are suspicious, will be talking parlously and after their manner: Sure, say they, the *Magistrates* are sharers with these fellows in the aduenture; these are but their setters, to bring them in gaine, their instruments and *Emissaries* to toll grist to their milles for the increasing of their

their moulter. Heethen that in the place of Magistracie would decline both the *fault* and *suspicion* of such vnworthy *Collusion*: it standeth him vpon with all his best endeauours by *chaining* and *mutling* these beasts to preuent them from biting where they should not; and, if they haue fastened already, then by deliuering the oppressed with *Iob* ^f *to plucke the prey from betweene their teeth*, and ^f *Iob 29. 17.* by exercising iust seuerity vpon them *to breake their iawes* for doing farther harme.

I am not able to prescribe (nor is it meete I ^{§. 26.} should to my betters) by what meanes all this might best be done. For I know not how farre ^{Whereunto} the *subordinate Magistrates* power, which must be ^{some likely} bounded by his *Commission* and by the *Lawes*, may ^{good helpes} extend this way. Yet some few things there are, which I cannot but propose, as likely good helpes in all reason and in themselues, for the discountenancing of false Accusers, and the lessening both of their number and insolency. Let euery good Magistrate take it into his proper consideration; whether his *Commission* and the *Lawes* giue him power to vse them all, or no, and how farre. ^{are}

And *First*, for the auoyding of malicious suites, ^{§. 27.} and that men should not bee brought into trouble ^{1. to respect} vpon slight informations: I finde that among the ^{informations} *Romans* the Accuser in most cases might not bee ^{tendred with-} admitted to put in his libell, vntill he had first ta- ^{out Oath;} ken his corporall oath before the *Pretor*, that hee ^{a Cæl. ad Ci-}

^{cer. 8. fam. E-} ^{pist. 8. vide l. 7.} & l. 13. §. qui damni. ff. de damno infect. In omnibus causis, siue est, sancimus non aliter, &c. Nisi prius qui eas exposcunt, iuramentum de calumnia præstiterint, quod non
 &c. l. Vinc. Cod. de iureiurando propter calumn.

was

was free from all malicious & *Calumnious* intent. Certaine it is, as daily experience sheweth, that many men who make no conscience of a *Lye*, doe yet take some ^b bogge at an *Oath*. And it cannot but open a wide gap to the *raising* and *receiuing* of false reports, and to many other abuses of very noysome consequence in the Common-weale; if the *Magistrate* when hee may helpe it, to enrich himselfe or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble vpon *Bills* and *Presentments* tendred without oath.

b Nam sacra-
menti timore
contentiosa li-
tigantium in-
stantia compe-
scitur. Ibid.
ὁρκὸς δὲ ὁμοῦ
θῆναι ὁμοῦ
ἀνδρῶν ψυχῇ
καταβῆναι. So-
phocl.

§. 28.
2. to temper
Justice with
Equity;

a Soleo audire
in potestate esse
iudicis mollire
sententiam, &
mitius vindic-
care quam iu-
beant leges.

Augustin.
Epist. 158.

b Summum
ius, summa in-
iuria. Ibid.

ὅστις ὁ δὲ ἀνὴρ,
ὁ δὲ ἀνὴρ ὁ
νόμος, ὁ δὲ
νόμος, ὁ δὲ
νόμος. Aristot. 5.
Ethic. 10.

c Existunt eti-
am sæpe iniurie

calumniæ quædam, & nimis callidæ, sed malitiôsâ iuris interpretatione. Cic. lib. 1. de
Offic. Scriptum sequi, calumniatoris esse; boni iudicis, voluntatem scriptoris, autho-
ritatemque defendere. Id pro A. Cecinna,

in

in the prime notion of the word, for a man vpon a meere tricke or quillet from the letters and syllables of the Law, or other writing, or evidence, pressed with aduantage, to bring his action or lay his accusation against another man; who yet *bonâ fide*, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if the *Magistrate* of Iustice shall vse his full power, by interpreting the Law in *rigour* where he should not, to second the boldnesse of a calumnious Accuser: or if he shall not vse his full power, by affoording his lawful fauour in due time and place, to suecours the innocencie of the so accused: hee shall thereby but giue encouragement to the *Raisers*, and hee must looke to answer for it one day, as the *Receiver* of a false Report.

Thirdly, since that Iustice which especially supporteth the Common-weale, consisteth in nothing more, than in the right distribution of rewards and punishments: many Law-giuers haue bene carefull, by proposing rewards, to encourage men to giue in true and needfull informations, and on the contrary to suppress those that are false or idle by proposing punishments. For the *Informers* office, though it bee (as wee heard) a necessary, yet it is in truth a very thanklesse office: and men would be loath, without speciall grievance, to vndergoe the hatred and enuy, which commonly attendeth such as are officious that way; vntill there were some profit mixt withall to sweeten that hatred, & to counteruaile that enuy. For which cause in most Penall Statutes, a moiety, or a third,

a. *Quartam ac-*
cusatoribus se-
cundum neces-
situdinem legis.
Tacit. lib. 4.
Annal.

b. *Quadrupla-*
tores, accusato-
res seu delatores
criminum Pub-
licorum, sub
pœna quadrupli:
sive quod ipsi ex
damnatorum
bonis quos accu-
sauerant, quar-
tam partem
consequantur.

Ascon. in Verr.
See Fest. in

Quadruplato-

re, Turneb. 3.
Aduers. 9. Lips.

in lib. 4. Ann.
Taciti. Bisciol.

14. subces. 13.
c. *Quadrupla-*

tor, ut breuiter
describam, ca-
pitalis est. Est

enim improbus
& pestifer ciuis.

Cic. lib. 2. ad
Her.

d. 1 Cor. 9. 7.

e. *equitas in*
paribus causis

paria iura desi-
derat. Cic. in

Top. *Quis hoc*
statuit, quod

aquum sit in
Quintium, id iniquum esse in

Neuio. Id. pro. Quint. *Præuaricator est ac-*
satoris corruptela ad reo. Cic. in partit. orat. *Præuaricatorem cum esse ostendimus, qui*

colludit cum reo, & translati se munere accusandi, defungitur. Mar. inl. 1. ff. ad Senatuf.
Turpil. g. V. Plin. 2. Epist. 21. ff. ad Senatus. Turpil. Rom. 9. Ann. 15.

or ^a *fourth* (which was the vsuall proportion in Rome, whence the name of ^b *quadruplatores* came) or some other greater or lesser part of the *fine*, *penalty*, or *forfeiture* expressed in the Law, is by the said Law allowed to the Informer, by way of recompence for the seruice hee hath done the State by his information. And if hee bee faithfull and conscionable in his office, good reason hee should haue it. For hee that hath an *Office* in any *Lawfull calling* (and the *Informers calling* is such; howsoeuer through the iniquity of those that haue vsually exercised it, it hath long laboured of an ill name:) but hee that hath such an office; as it is meet hee should *attend* it, so it is meet it should *maintaine* him: for ^d *who goeth towarrefare at a ny time of his owne cost?* But if such an *Informers* shall *endite* one man for an offence, pretending it to bee done to the great hurt of the *Commonweale*, and yet for fauour, feare, or a fee *balke* ^e *another* man whom he knoweth to haue committed the same offence, or a greater; or if hauing entered his complaint in the *open Court*, he shall afterwards let the suite fall, and take vp the matter in a *private chamber*: this is ^f *Collusion*; and so farre forth a *false report*, as every thing may bee called *false*, when it is *partiall*, and should be entire. And the *Magistrate*, if hee haue power to chastice such an Informer, some semblance whereof there was in that ^g *Judicium Præuaricationis* in Rome, hee

shall doe the Common-wealth good seruice, and
himselfe much honour, now and then to vse it.

Fourthly, since nothing is so powerfull to re-
presse audacious Accusers, as seuerer Punishment is;
it is obseruable what care and caution was vsed a-
mong the Romanes whilst that State flourished, to
deterre men from vniust Calumniationes. In pri-
uate and ciuill Controuersies, for triall of right be-
tweene party and party, they had their *sponsiones*;

§. 30.
4. to allow the
wronged par-
ty large satisf-
faction;

which was a summe of money in some proportio-
nable rate to the value of the thing in Question;
which the *Plaintiffe* entred bond to pay to the *De-
fendant* in case hee should not be able to proue his
Action; the *Defendant* also making the like *sponsion*
and entring the like bond, in case he should be cast.

a v. Alcon. in
Verrin. 3.

But in publicke and criminall matters, whether *Capi-
tall* or *Penall*, if for want of due prooffe on the *Ac-
cusers* part, the party *accused* were quit in iudge-
ment; there went a triall vpon the *Accuser*, at the
suite of the *Accusee*, which they called *Iudicium*
Calumnie: wherein they examined the originall
ground and foundation of the Accusation. Which
if it appeared to haue proceeded from some iust
errour or mistake *bona fide*, it excused him: but if
it should appeare the accusation to haue proceeded
from some left-handed respect, as *Malice*, *Envy*,
Gain, &c. hee was then condemned of *Calumny*.

b v. l. r. §. 2. &c.
ff. ad senatusc.
Turpil; Rosin.
9. Antiqu.
Rom. 25.

And his ordinary punishment then was, whereun-
to he had virtually bound himselfe by subscribing
his libell, *Pena talionis*, the same kinde of punish-
ment whatsoever it was, which by the Lawes had
been due to the party accused, if the libell had bin

c lege Remmiā.
v. l. r. §. 2. ff. ad
senatufc. Tur.
pil; & Gothi-
fred. in annot.
ibi; Rolin. 8.
Antiqu Rom.
part. 2. cap. 2.

in po A. v. 1.
d. 1. p. 1. v.

92. 2. 1. v. 1.

in po A. v. 1.

in po A. v. 1.

in po A. v. 1.

Αν ἐπὶ μίαν
μάχην Ρω-
μαῖοι νικῶσι
μὴ, ἀπολύμεθα
παιδεύς, Plu-
tarch in Pyr-
rho.

proved against him. Yea and for his farther shame
it was provided by ^{one Law} that hee should bee
burnt in the forehead with the Letter *K*. to pro-
claime him a *Calumniator* to the world: that, in
old Orthography, being the first letter of the word
Kalumniā. The same letter would serue the turne
very well with vs also, though we vse it to signifie
another thing; and yet not so much another thing,
as a thing more generall, but comprehending this
as one species of it. But, as I said, I may not pre-
scribe; especially beyond Law. The thing for
which I mention all this, is this: If all that care
and severitie in them, could not prevent it, but that
still *unjust accusations* would bee brought, and *false ac-
cusations* raised: what a world of vnconscionable
sutes and wrongfull informations may we thinke
there would be; if contentious *Plaintiffes* and ca-
lumnious *Sycophants* when they haue failed their
prooffe, should yet get off easily, and escape out of
the Courts without *Censure* or *Punishment*, or at
the most but with some light *checke*? and the poor,
injured innocent the while bee held in as in a pri-
son, till hee haue paid the *utmost farthing*. I say
not of what is due, but of what shall be demanded
by euery man that hath but a piece of an office a-
bout the Courts. It is a strong hartening to *Ac-
cusers*, and multiplieth *false reports*, beyond belief;
when they that are wrongfully accused, though
the cause goe with them, shall yet haue the worst
of the day: and shall haue cause to answer the con-
gratulations of their friends, as ^d *Pyrrhus* did his
after he had gotten two famous *victories* over the
Romanes,

b. 1. 1. 1.

T

Romanes, that if they should get a few more such victories, it would be to their vtter undoing. If the *Magistrate* had power to make the wronged party full restitution, allowing him all costs and damages to a halfe peny; nay if hee had power to allow him double or treble out of his vniust aduersaries estate: it were all little enough, and but too little. *Zacheus* tooke himselfe bound to doe more: when for this very sinne of false accusation hee imposed vpon himselfe, as a kinde of satisfactory penance, ^c a fourefold restitution, *Luke 19*. Here was a right *Quadruplator* indeed; and in the best sense: you shall not lightly reade of such another.

Lastly, men haue not ^a fenestrata pectora, that we can see them throughly and within: yet there want not meanes of probable discouery. Of ordinary priuate men we make coniecture, by their gestures, by their speeches, by their companions. But ^a Magistrates and great ones, who liue more in the eye of the world, and are euer as it were vpon the stage, and so doe personati incedere, walke vnder a continuall disguise in respect of their outward deportment; are not so well discouerable by those meanes. They are best knowne by their ^b seruants and retinue, by their fauourites and officers, by those they keepe about them, or employ vnder them. If these bee plaine and downeright, if these bee iust and vpright, if these bee free and conscionable: *Sycophants* will plucke in their hornes, and be out of heart and hope to finde the Masters of such seruants facill to giue way to their false calumniation. But if these bee insolent and hungry com-

§. 31.

5. to look well

to his owne

of seruants and

officers.

a Lucian in

Hermot.

b Sirac. 10. 2.

c Luke 19. 8.

d Luke 19. 8.

e Luke 19. 8.

f Luke 19. 8.

g Luke 19. 8.

h Luke 19. 8.

i Luke 19. 8.

k Luke 19. 8.

l Luke 19. 8.

m Luke 19. 8.

n Luke 19. 8.

o Luke 19. 8.

p Luke 19. 8.

q Luke 19. 8.

r Luke 19. 8.

c. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

panions, if these bee impudent and shamelesse ex-
actors: it is presently ^e thought they are then but
brokers for the Master; and there is no question
then made, but that *false reports* will bee receiued
as fast as they can bee raised, and entertained with
both armes. Wee haue learned from ^d Salomon,
Prou. 29. that *if a ruler hearken to lies, then all his*
seruants are wicked: They durst not be so openly
wicked, if they were not first sure of him. It was
but a ^e sory one, when it was at best, but is now
withall growne a *state excuse*; for *great ones* to
impute their owne wilfull ouersights to the fault
or negligence of their *seruants*. *Caius Verres*,
(whom I cannot but now and then mention, be-
cause there is scarce to be found such another *com-*
plete Exemplar of a wicked Magistrate;) would
^u usually ^e *complaine*, that he was vniustly oppressed,
not with *his owne*, but with the crimes of his *fol-*
lowers. But why then did hee keepe such a *kenne*
of sharkes about him? why did he not either spee-
dily *reforme* them or vtterly discard them? It were
indeed an vnrighteous thing to condemne the Ma-
ster for the seruants fault; and an vncharitable in-
ference, because the seruant is naught, to conclude
straight the Master is little better. For a *iust Ma-*
ster may haue an *vnconscionable seruant*; and if he
haue a ^s *numerous* Family, and keepe *many*, it is a
rare thing if he haue not *some bad*: as in a great
heard there will be *some rascall Deene*. But then it
is but *one* or a *few*; and they play their prizes *close-*
ly, without their Masters priuitie; and they are not
a little

a little solicitous to carry matters so fairely outward, that their Master shall be the ^b *last man* shall heare of their false dealing, and when hee heareth of it shall scarce beleue it for the good opinion he hath of them. But when in the *generality* they are such, when they are openly & *impudently* such, when every body seeth and saith the *Master* cannot chuse but know they are such: it cannot bee thought, but the Master is well enough content they should be such. ⁱ *Euen their seruants bare rule* ⁱ *Nehem. 5. 15.* *ouer the people*, saith good *Nehemiah* of the Governours that were before him: *but so did not I, because of the feare of God. Nehem. 5.* What? did not *Nehemiah* beare rule ouer the people? Yes that he did: there is nothing surer. His meaning then must be; *so did not I*; that is, I did not suffer my seruants so to doe as they did theirs: implying, that, when the *seruants* of the former gouernours *oppressed* the people, it was their Masters *doing*, at leastwise their Masters *suffering*; [*Euen their seruants bare rule ouer the People: but so did not I, because of the feare of God.*] The Magistrate therefore that would speedily smooke away these *gnats* that swarme about the *Courts* of Iustice, and wilbe offering at his *care*, to *buzz* false reports therinto: he shall do well to begin his reformation at home; and if hee haue a *seruant* that heareth not well deservedly, to packe him away out of hand, and to get an honeste in his roome. Say he bee of neuer so seruiceable qualities, and vsfull abilities otherwise, so as the Master might almost as well spare his *right eye* or his *right hand*, as forgoe his seruice:

h *Dedecus ille*
domus sciet ul-
timus. Iuuenal.
Satyr. 10.

k Mat. 5. 29, 30

1 | Psal. 101. 5

&c.

yet in this case hee must not spare him. Our Sauiours speech is peremptory ^k *Erue, Abscinde, Projice*; if either eye or hand cause or tempt thee to offend, pull out that eye, cut off that hand, cast them both from thee with indignation: rather want both, than suffer corruption in either. Dauids resolution was excellent in *Psalme 101.* and worthy thy imitation. ¹ *who so priuily slandereth his neighbour, him will I destroy: who so hath a proud looke, and high stomacke, I will not suffer him. Mine eyes looke to such as be faithfull in the Land, that they may dwell with mee: who so leadeth a godly life hee shall bee my servant. There shall no deceitfull person dwell in my house: hee that telleth lies shall not tarry in my sight. Hee that will thus resolue, and thus doe, it may bee presumed hee will not knowingly giue either way to a false report, or countenance to the reporter. And so much for our first Rule; Thou shalt not raise a false Report.*

§. 32.
The summe
and Conclu-
sion of all.

My first purpose I confesse was to haue spoken also to the *Witnesse*, and to the *Jurer*, and to the *Pleader*, and to the *Officer* from the other foure Rules in my Text, as punctually & particularly as to the *Accuser* from this first; for I therefore made choyce of a Text that taketh them all in, that I might speake to them all alike. But if I should enlarge my selfe vpon the rest, as I haue done in this; my meditations would swell to the proportion rather of a *Treatise*, than a *Sermon*: and what patience were able to sit them out? Therefore I must not doe it. And indeed, if what I haue spoken to
this

this first point were duly considered, and conscio-
nably practised; I should the lesse need to doe it.
For it is the *Accuser* that layeth the first stone: the
rest doe but build vpon his *foundation*. And if
there were no *false reports raised or receiued*: there
would be the lesse vse of, and the lesse worke for,
false and suborned *Witnesses*; ignorant, or packt
Juries; crafty and sly *Pleaders*; cogging and ex-
torting *Officers*. But vnto these I haue no more to
say at this time; but only to desire each of them
to lay that portion of my Text to their hearts;
which in the first diuision was allotted them as
their proper share: and withall to make applicati-
on (*mutatis mutandis*) vnto themselves, of what-
soever hath beene presently spoken to the *Accu-
ser*, and to the *Magistrate* from this first rule.
Whereof, (for the better furtherance of their *Ap-
plication*, and reliefe of all our *Memories*) the
summe in briebe, is thus. *First* concerning the *Ac-
cuser*, (and that is euery party in a cause or tryall,)
he must take heed hee doe not *raise a false report*:
which is done, *first*, by forging a meere vntruth;
and *secondly*, by peruertering or aggrauating a truth;
and *thirdly*, by taking aduantage of strict Law a-
gainst Equity. Any of which who euer doth; hee
first committeth a heynous sinne himselfe, and *se-
condly* grievously wrongeth his neighbour, and
thirdly bringeth a great deale of mischief to the
Common-weale. All which euils are best auoy-
ded: *first*, by considering how wee would others
should deale with vs, and resolving so to deale
with

with them; and *secondly* by auoyding, as all other inducements and occasions, so especially those foure things, which ordinarily engage men in vn-just quarrels; *Malice, Obsequiousnesse, Couerture,* and *Greedinesse*. Next, concerning the *Iudge*, or *Magistrate*; hee must take heed hee doe not *receiue a false report*. Which he shall hardly auoide, vn-lesse he beware, *first*, of taking priuate informations; *secondly*, of passing ouer causes slightly without mature disquisition; and *thirdly* of countenancing Accusers more than is meet. For whose discountenancing and deterring, hee may consider, whether or no these *fine* may not be good helpes: so farre as it lyeth in his power, and the Lawes will permit, *first*, to reiect informations tendred without Oath; *secondly*, to giue such interpretations, as may stand with Equity as well as Law; *thirdly*, to chastice Informers that vse partiality or collusion; *fourthly*, to allow the wronged party a liberall satisfaction from his aduersary; *fifthly*, to carry a sharpe eye, and a strait hand, ouer his owne seruants, followers, and officers. Now what remaineth, but that the seuerall premises earnestly recommended to the godly *consideration*, and conscionable *practice* of euery one of you whom they may concerne; and all your *persons* and *affaires* both in the present waighty busineses, and euer hereafter, to the good guidance and providence of Almighty God: wee should humbly beseech him of his gracious goodnesse to giue a blessing to that which hath bene spoken agreea-
bly

bly to his word, that it may bring forth in vs the
fruits of *Godlinesse, Charity, and Justice*; to the
glory of his grace, the good of our brethren, and
the comfort of our owne soules; euen for his
blessed Sonnes sake, our blessed Sau-
our Iesus Christ. To whom
with, &c.

At the Assises
at Lincoln.
4. Aug. 1625.

THE THIRD SERMON.

PSALME 106.30.

*Then stood vp Phinehas, and executed iudgement:
and the plague was stayed.*

§. I.
*The Argu-
ment;*

a Boys Expos.
of proper
Psalmes in
init. out of
Guevara.



He abridgement is short, which some haue made of the whole booke of Psalmes, but into two words, * *Hosannah*, and *Hallelujah*: most of the Psalmes spending themselves, as in their proper arguments, either in *Supplication*, praying vnto God for his blessings, and that is *Hosannah*; or in *Thanks-giuing*, blessing God for his goodnesse, and that is *Hallelujah*. This Psalme is of the later sort. The word *Hallelujah*, both prefixed in the *title*, and repeated in the *close* of it, sufficiently giueth it to bee a *Psalme of Thanks-giuing*: as are also the three next before it, and the next after it. All which five Psalmes together, as they agree in the same *generall argument*, the magnifying of Gods holy name: so they differ euery one from other in the choyce of those *speciall* and *topicall*

topical arguments, whereby the praises of God are set forth therein. In the rest the Psalmist draweth his argument from other considerations: in this from the consideration of Gods mercifull remouall of those *indgements*, hee had in his iust wrath brought vpon his owne people Israel for their *sins*, vpon their *repentance*.

For this purpose there are sundry instances giuen in the Psalme, taken out of the Histories of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of sundry the most famous *rebellions* of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in his proceedings with them thereupon. In all which wee may obserue the passages betwixt God and them, in the ordinarie course of things, euer to haue stood in this order. First, *hee preuenteth* them with vnderferued fauours: *they vnmindefull* of his benefits, *pronoke* him by their rebellions: *hee* in his iust wrath *chastiseth* them with heavy plagues: *they* humbled vnder the rod, *seeke* to him for ease: *hee* vpon their submission *withdraweth* his iudgements from them. The Psalmist hath wrapped all these five together in *Vers. 43. 44.* *Many times did hee deliuer them: but they pronoke him with their counsells, and were brought low for their iniquitie: the three first. Neuerthelesse hee regarded their affliction, when hee heard their cry: the other two.*

The particular *rebellions* of the people in this Psalme instanced in, are *many*, some before, and some after the verse of my Text. For breuitie sake, those

§. 2.

and matter of this Psalme.

§. 3.

The Cob-
rence, scope,

- those that are in the following verses I wholly omit : and but name the rest. Which are, their
- 1 wretched *infidelity* and *cowardise* vpon the first approach of danger at the Red sea, *verse 7*. Their
 - 2 *tempting of God* in the desert, when loathing Man-
 - 3 na they lusted for flesh, *verse 13*. Their *seditions*
 - 4 *conspiracy* vnder *Corah* and his confederates against *Moses*, *verse 16*. Their *grosse Idolatrie* at Horeb
 - 5 in making and worshipping the golden calfe, *verse 19*. Their *distrustfull murmuring* at their
 - 6 portion, in thinking scorne of the promised pleasant land, *vers. 24*. Their *fornicating* both *bodily* with the daughters, and *spiritually* with the Idols of Moab and of Midian, *ver. 28*. To the prosecution of which last mentioned story, the words of my Text do appertaine. The origine story it selfe, whereto this part of the Psalme referreth, is written at full by *Moses* in *Numb. 25*. and here by *Da-*

a Breniter totum dixit: quia non hic nescientes docet, sed commemorat scientes. Augustin, hic.

uid but a briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the History are here remembered: in three verses three speciall things, The Sinne, the Plague, the Deliuernance. The Sinne, with the Aggrauation thereof, *vers. 28*. [*They ioyned themselves also vnto Baal-Peor, and ate the sacrifices of the dead.*] The Plague, with the Efficient cause thereof, both *Impulsive* and *Principall*, *vers. 29*. [*Thus they prouoked him to anger with their Inventions, and the Plague brake in vpon them.*] The Deliuernance, with the speciall meanes and Instrument thereof, in this 30. verse. [*Then stood up Phinehas, and executed iudgement, and the plague was stayed.*]

In

In which words are three things especially considerable. *The Person*; the *Action* of that Person; and *Divi-*
and the *Successe* of that Action. The Person, *Phih-* *son of the*
nehaz. His Action twofold: the one preparato- *Text.*
ry, *hee stood up*; the other complectory, *hee execu-*
ted iudgement. The Successe and issue of both;
the plague was stayed. The person *holy*, the action
zealous, the successe *happy*. Of each of these I shall
endeavour to speake something; appliably to the
present condition of these heavy times, and the
present occasion of this frequent assembly. But be-
cause the argument of the whole verse is a *Delive-*
rance, and that Deliverance supposeth a *Plague*,
and every Plague supposeth a *Sinne*: I must take
leave before I enter vpon the Particulars now
proposed from the Text, first a little to vnfold the
originall story; that so we may haue some more
distinct knowledge both what Israels *sin* was, and
how they were *plagued*, and vpon what occasion
and by what meanes *Phinehas* wrought their *de-*
liverance.

When Israel, traouailing from the *land of Bon-* §. 5:
dage to the *land of Promise* through the Wildernes, *Balaas* plotter;
were now come as far as ^a the plaines of *Moab*, ^a Num. 22. 1.
and there encamped: *Balaas* the then King of *Mo-*
ab, not ^b daring to encounter with that people, ^b Ibid. 2. 3.
before whom ^c two of his greatest neighbour ^c *Sihon*, K. of
Princes had lately fallen; ^d consulted with the ^d *the Amorites*;
Midianites, his neighbours and allies, and after ^e *and Og*, K. of
some aduice resolved vpon this conclusion, to hire ^f *Basan*.
^f Numb. 21.
^g *Ascitor se-*
niores Madiani, qui proximi regno eius erant, Et amisi, consuluit, quid facto opus esset.
^h Hist. Scholast. in Num. c. 31.

^e Num. 32. ^e *Balaam*, a famous Sorcerer in those times and
 5-7. quarters, to lend them his assistance : plotting
 with all their *might*, and his *art*, by all possible
 meanes to withdraw Gods protection from them;
 wherein they thought (and they thought right)
 the strength and safety of that people lay. But
^f Num. 23. 23. there is no *Counsell* against the Lord; nor *inchant-*
ment against his people. Where hee will *blesse*,
 (and hee will blesse where he is faithfully obeyed
 and depended vpon;) neither *power* nor *policy*
 can preuaile for a *Curse*. *Balaam* the wicked
^g 2 Pet. 2. 15. wretch, though hee *loved the wayes of unright-*
eousnesse with his heart; yet, God not suffe-
 ring him, hee could not pronounce a *Curse* with
 his lips against Israel, but instead of cursing them,
^h Num. 23. 11. ^h *blesst them altogether*.

§. 6. But angry at *Israel*, whom, when faine hee
and Balaams would, hee could not curse; yea and angry at *God*
policy, ^a himselfe, who by restraining his tongue had voy-
^a *gainst Israel*: ded his hopes, and ^a withheld him from *pay*, and
^a Num. 24. 11. *honour*: the wretched couetous Hypocrite, as if he
 would at once be auenged both of him and them,
 imagineth a mischieuous device against them, full
 of cursed villany. Hee giueth the *Moabites* and
^b Num. 31. 16. the *Midianites* ^b counsell to smother their hatred
 Reuel. 2. 14. with pretensions of peace, and by sending the
 See also Ioseph. fairest of their daughters among them, to enuei-
 4. Antiquit. gle them with their beauty, and to entice them
 Ind. 5. first to *corporall*, and after, by that, to *spirituall*
 whoredome: That so *Israel*, shrinking from the
 Loue and Feare and Obedience of their God,
 might forfeit the interest they had in his Protection

on; and by sinne bring themselves vnder that wrath and curse of God, which neither those great *Princes* by their *Power*, nor their wisest *Counsellors* by their *Policie*, nor *Balaam* himselfe by his *Sorcery*, could bring vpon them.

This damned counsell was followed but too soone, and prospered but too well. The daughters of *Moab* come into the Tents of *Israel*; and by their blandishments put out the eyes, and steale away the hearts of Gods people: whom, besotted once with *lust*, it was then no hard matter to leade whither they listed, and by wanton insinuations to draw them to sit with them in the *Temples*, and to accompanie them at the *seasts*, and to eate with them of the *sacrifices*, yea and to bow the knees with them to the honour of their *Idols*. In somuch as *Israel* ^b ioyned themselves to *Baal-peor*, and ate the *sacrifices* of that dead and abominable Idol at the least (for all Idols are such) if not, as most haue thought, a ^c *beastly* and *obscene* Idoll withall. That was their sinne.

And now may *Balak* saue his money, and *Balaam* spare his paines: there is no need of hiring, or being hired to curse *whoremongers* and *Idolaters*. These are two *plaguy* sinnes: and such as wil bring a curse vpon a people without the helpe of a *Coniurer*. When that God, who is a *iealous* God, and iealous of nothing more than his ^b *honour*, shall see that people, whom he had made ^c *choise of from among all the nations of the earth* to be his owne *peculiar people*, and betrothed to himselfe by an euerlasting *Couenant*, to *breake* the *Couenant of Wed-*

§.

with the suc-
cesse therof;
both in their
Sinne,

a Num. 25. 2.
b Psal. 106. 28.
c quem Gracia
Priapum dixit.
Hist. Scolast. in
Num. c. 34.

& alij secuti
Hieronymum
in c. 9. Osee;
& 1. cont. Io. 12.
See Vatabl. in
Num. 25. 3.
Selden. Synt.
1. de DI. Syr.
c. 5. Læ. Bi-
sciol. 3. hor.
subces. 20.

§. 8.

and Punish-
ment.

a Exod. 20. 5.
b Esa. 42. 8.
c Deut. 7. 6.

d Ezek. 16. 8.
e Ibid. 38.

locke with him, and to strumpet it with the *daughters* and *Idols* of *Moab*: what can bee expected other, than that his *zealousie* should be turned into *furie*; and that his fierce wrath should *breake-in* vpon them as a deluge, and ouerwhelme them with a sudden destruction? His patience so farre tempted, and with such an vnworthie prouocation, can suffer no longer: But at his command *8 Mo-*
ses striketh the *Rulers*; and at *Moses* his command, the *under-Rulers* must strike each in their severall regiments, those that had offended; and hee himselfe also striketh with his owne hand, by a *plague* destroying of them in one day *3 three and twentie thousand*.

§. 9. If that plague had lasted manie dayes, *Israel* had not lasted manie dayes. But the people by their *plague* made sensible of their *sinne*, humbled themselves (as it should seeme, the verie first day of the plague) in a solemne and *a* generall assembly, *weeping* and mourning both for *sinne* and *Plague*, before the doore of the *Tabernacle* of the *Congregation*. And they were now in the heat of their holy sorrow and deuotions, when loe *b Zimri*, a *Prince* of a *chiefe house* in one of their Tribes, in the heate of his *pride* and *lust*, commeth openly in the *face* of *Moses* and all the *Congregation*, and bringeth his *Minion* with him, *Cosbi* the daughter of one of the *a* *five Kings* of *Midian* into his Tent, there to commit filthinesse with her.

§. 10. Doubtlesse *Moses* the Captaine, and *Eleazar* the Priest, and all *Israel* that saw this shamelesse prank of that leud couple, saw it with grieve enough. But
Phinehes

Phinehes enraged with a pious indignation to see such foule affront giuen to God; & the *Magistrate*, and the *Congregation*, at such a heauie time, and in such open manner, & for that verie sinne for which they then lay vnder Gods hand; thought there was something more to be done than bare weeping: and therefore his bloud warmed with an holy zeale, hee ^a *starteth* vp forthwith, *maketh* to the ^{a Num. 25. 7. 8} Tent where these two great personages were, and as they were in the act of their filthinesse, speedeth them both at once; and *mayleth* them to the place with his ianeline. And the next thing wee heare, is; God well pleased with the ^b zeale of his *seruant*, ^{b ibid. 11.} and the *execution* of those malefactors, is appeased towards his people, and withdraweth his hand and his plague from them. And of that deliuerance my Text speaketh; [*Then stood vp Phinehes, and executed iudgement, and so the Plague was stayed.*]

The Person, the instrument to worke this deliuerance for Israel, was *Phinehes*. Hee was the sonne of *Eleazar*, who was then *High Priest* in immediate succession to his father *Aaron* not long before deceased: and did himselfe afterward succeed in the High Priesthood vnto *Eleazar* his Father. A wise, a godly, and a zealous man: employed afterwards by the *State of Israel* in the greatest affaires both of ^a *warre* and ^b *Ambassy*. But it was this *Heroicall act* of his, in doing execution vpon those two great audacious offenders, which got him the first, and the greatest, and the lastingst renowne. Of which *Act* more anon, when we come to it. In his Person, wee will consider onely what

§. II.

The Person of
Phinehes con-
sidered.

^a Num. 31. 6.
^b Ios. 22. 13. 31.
32.

c Num. 1. 19.
&c.

his calling and condition was; and what congruities there might be betwene what he *was*, and what he *did*. He was of the *Tribe of Levi*: and that whole *Tribe* was set apart for the *service of the Tabernacle*. And he was of the *sonnes of Aaron*, and so in *γένος ἀρχιεργων*, of the Familie and Linage of the High Priests: and the *Priests* office was to offer *sacrifices* and to burne *incense*, and to pray and make *atonement* for the People. Neither *Levite* nor *Priest* had to intermeddle with matters of Iudicature, vnlesse in some few causes, and those for the most part concerning matters either *meerely*, or *mixtly Ecclesiasticall*: but neither to giue *sentence*, nor to doe *execution*, in matters and causes *meerely Ciuill*, as by any right or vertue of his *Leuiticall* or *Priestly* office.

§. 12.
The Spiritual
Power doth
not include
the Tempo-
rall;

a Luk 22. 26.

The more vnreasonable is the *High Priest* of *Rome*, to challenge to himselfe any temporall or *ciuill iurisdiction*, as virtually annexed to his *spirituall Power*, or necessarily deriued thence. *Templū*, and *Prætorium*, the *Chaire* and the *Throne*, the *Altar* and the *Bench*, the *Sheepehook* and the *Scepter*, the *Keyes* and the *Sword*; though they may sometimes concurre vpon the same person, yet the *Powers* remaine perpetually distinct and independant, and such as doe not of necessity inferre the one the other. Our Sauiours *Vos autem non sic* hath fully decided the Controuersie; and for ever cut off all claime of *temporall iurisdiction*, as by any vertue annexed to the *keyes*. If the *Bishops of Rome* could haue contented themselues to haue enioyed those *Temporalities*, wherewith the bounty of Christian Emperours

Emperours had endowed that *Sea* (whether well, or ill, whether too much, or no, I now inquire not) but if they could haue bin content to haue holden them vpon the same termes they first had them, without seeking to change the *old tenure*; and to haue acknowledged them, as many of their *fellow-Bishops* doe, to haue issued not at all by necessary deriuation from their *spirituall Power*, but meerely and altogether from the * *free and voluntary indult* of Temporall Princes: the *Christian Church* had not had so iust cause of complaint against the vn-sufferable tyrannies and vsurpations of the *Papacy*; nor had the *Christian world* beene embroyled in so many vnchristian and bloody quarrels, as these and former ages haue brought forth. Yet the *Canonists*, and they of the *Congregation of the Oratory*, like down-right flatterers, giue the *Pope* the *Temporall Monarchy* of the world, *absolutely* and *directly*, as adhering inseparable to his *Sea*, and as a branch of that Charter, which *Christ* gaue to *Peter*, when he made him *Head of the Church*, for himselfe and his successors for euer. The *Iesuites* more subtle than they, not daring to deny the *Pope* any part of that Power, which any other profession of men haue dared to giue him, and yet vnable to assert such a vast power from these inconueniences which follow vpon the *Canonists* opinion; haue found out a meanes to put into the *Popes* hands the exercise of as much *temporall Power*, as they bluntly and grossly giue him, and that to alleffects and purposes as full & in as ample manner as they: yet by a more learned and refined flattery, as resul-

* *Nec in quēquā Presbyterum, Episcopum, siue Papam, conuenit coactiuam in hoc seculo iurisdictionem sibi habere; nisi eadem sibi per humanū legislatorem concessa fuerit, in cuius potestate est hanc ab ipsis semper renouare.* Marfil. Patav. 2. defens. pacis. 5.
b *Papa iure diuino est directus dominus Orbis.* Pefant. de immunit. Eccles. page 45.
idem defendunt Baronius, Bo. si duo, Zechus, Carerius, alii.

c. See Bellarm.
5. de Rom.
Pontif. 6.

d' aduersus im-
pios politicos.
Carer. de po-
tate in titulo
libri.

ting from his *spirituall Power*, not directly & per se, but *c* obliquely and indirectly and in ordine ad *spiritualia*. The *Man* himself, though he pretend to be *supreme infallible iudge* of all Controuersies; yet heareth both parties, & taketh aduantage of what either giue him, as best sorteth with his present occasions, and suffereth them to fall foule each vpon other, these accounting them *grosse flatterers*, and they againe these *d* wicked *Politicians*: but dareth not for his life determine whether side is in the right; lest, if hee should be put to make good his determination by sufficient prooffe, both should appeare to be in the wrong, and he lose all; which, whilst they quarrell, he still holdeth. It is a certaine thing; The *spirituall Power* conferred in *Holy Orders* doth not include the *Power of Temporal iurisdiction*. If *Phinehes* here execute iudgement vpon a Prince of Israel; it is indeede a good fruite of his *zeale*, but no proper act of his *Priesthood*.

§. 13.
nor yet ex-
clude it.
a ac Regis qui-
dam hac munia
esset iussit, pri-
mum, ut sacro-
rum, & sacrifi-
ciorum princi-
patum haberet--
Dyonis. Hali-
car. lib. 2.
See also Cic. 1.
de diuin.
di βασιλεὺς, καὶ
ἱερεὺς ὄντας. de
Aegyptiis Plu-
tarch lib. de Is.
& Osir.

Let it goe for a *non sequitur* then, as it is no better; because *Phinebes*, a Priest, or Priests sonne, executed iudgement, that therefore the *Priestly* includeth *Iudicatory Power*. Yet from such an *Act*, done by such a *Person*, at least thus much will follow, that the *Priesthood* doth not exclude the exercise of *Iudicature*; and that there is no such repugnancy and inconsistency betweene the *Temporall* and *spirituall Power*, but that they may without incongruities concur and reside both together in the same Person. When I finde anciently, that not onely among the *Heathens*, but euen among *Gods owne people*, the same man might be

be a King and a Priest, ^b *Rex idem hominum Phœbi- que Sacerdos*, as *Melchisedec* was both a ^c *Priest of the most High God, and King of Salem*: when I see it consented by all, that so long as the Church was *Patriarchall*, the *Priestly* and the *iudicatorie* Power were both settled vpon one and the same person, the Person of the ^d *first-borne*: when I reade of *Elie* the *Priest* of the sonnes of *Aaron* ^e *iudging* Israel 40. yeeres; and of *Samuel*, certainly a *Leuite* (though not, as ^f some haue thought; ^g a *Priest*) both going circuite, as a ^h *Iudge itinerant* in Israel, and doing execution too with his owne hands vpon ⁱ *Agag*; and of ^k *Chenaniah* and his sonnes, *Izharites*, and *Hashabiah* and his brethren *Hebronites*, and others of the families of *Leui*, appointed by *King Dauid* to be *Iudges* and *Officers*, not only in all the *businesse of the Lord*, but also for ^l *outward businesse* ouer Israel, and in things that concerned the *seruice of the King*: when I obserue in the Church-stories of all ages, euer since the world had Christian Princes; how *Ecclesiasticall persons* haue been employed by their *soueraignes* in their waightiest consultations and affaires of State; I cannot but wonder at the inconsiderate rashnesse of some forward ones in these dayes, who yet thinke themselves (& would be thought by others) to be of the wisest men, that suffer their tongues to runne riot against the *Prelacy* of our Church, and haue studied to approue themselves eloquent in no other argument so much, as in inueighing against the *Courts*, & the *Power*, and the *Iurisdiction*, and the *Temporalties* of Bishops and other Eccle-

^b Virgil. 3.^c Aeneid^c Gen. 14. 18.^d Sacerdotium

fuit annexum

primogeniturae

vsque ad legem

datam per Mo-

sen. Lyrar. in

Gen 14. 18.

See also Lyrar.

in Numb. 3. 12.

& 8. 16. &c.

^e 1. Sam. 4. 18.^f Aug. 17. de ci-

uit. 4. & in Psal-

98. Sulpit Se-

uer. lib. 1. Hist.

sacræ.

^g Leuita Samu-

el, non Sacerdos,

non Pontifex

fuit. Hieron.

lib. 1. contra

Iouin v. Druf.

not. ad Sulpit.

Hist. p. 154

^h 1. Sam. 7. 16.ⁱ 1. Sam. 15. 33.^k 1. Chro. 26.

29-32.

^l In omni nego-

tio diuino, &

humano. Varab.

in 1. Parab. 26.

fiaticall persons. I speake it not to iustifie the *abuses of men*, but to maintaine the *lawfulnesse of the thing*. If therefore any Ecclesiasticall person seek any *Temporal office or Power* by indirect, ambitious, and preposterous courses: if hee *exercise* it otherwise than well; insolently, cruelly, corruptly, partially: if hee *claime* it by any other than the right title, the free bounty and grace of the supreme Magistrate: let him beare his owne burden; I know not any honest Minister that will pleade for him. But since there is no incapacitie in a *Clergyman*, by reason of his *spirituall Calling*, but he may exercise *temporall Power*, if hee be called to it by his *Prince*, as well as he may enioy *temporall Land* if he bee heire to it from his *Father*: I see not but it behooueth vs all, if we be good *Subiects* and sober *Christians*, to pray that such, as haue the power of Iudicature more or lesse in any kinde or degree committed vnto them, may exercise that power wherewith they are entrusted, with *zeale* and *prudence* and *equitie*, rather than out of enuy at the preferment of a Church-man take vpon vs little lesse than to quarrell the discretion of our Soueraignes. *Phinebes*, though he could not challenge to *execute iudgement* by vertue of his *Priesthood*; yet his *Priesthood* disabled him not from *executing iudgement*.

§. 14. That for the *Person*. Followeth his *Action*: and that twofold; Hee stood vp, Hee executed iudgement. Of the former first; which, though I call it an *Action*, yet is indeed a *Gesture* properly, and not an *Action*. But, being no necessitie to binde me to
Phinebes his
fall exami-
ned,
 strict

strict proprietic of speech, be it *Action*, or *Gesture*, or what else you will call it, the circumstance and phrase, since it seemeth to import some materiall thing, may not be passed ouer without some consideration. *Then stood vp Phinehes*. Which clause may denote vnto vs, cyther that *extraordinary spirit* whereby *Phinehes* was moued to doe iudgement vpon those shamelesse offenders; or that *forwardnesse of zeale*, in the heate whereof he did it; or both. *Phinehes* was indeed the High Priests sonne, as we heard; but yet a priuate man, and no ordinarie Magistrate: and what had anie *private man* to doe to draw the sword of iustice, or but to sentence a malefactor to dye? Or, say he had been a *Magistrate*; he ought yet to haue proceeded in a legall and iudiciall course, to haue conuented the parties, and when they had beene conuicted in a faire triall and by sufficient witnesse, then to haue adiudged them according to the *Law*; and not to haue come suddenly vpon them *ἐκτοπιζων*, as they were acting their villanie, and thrust them thorow vncondemned. I haue ^a elsewhere deliuered it as a collection nor altogether improbable from the circumstances of the originall storie, that *Phinehes* had warrant for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*, whereby he authorized the ^b *under-Rulers to slay euerie one of his men that were ioyned vnto Baal-Peor*, Num. 25. 5. And I since finde that coniecture confirmed by the iudgement of some learned men: insomuch as an eminent Writer in our Church saith, that ^c *by* ^d *virtue*

a Serm. 2. ad
Cler. § 39

b Num. 25. 5.

c Hall. 7. Con-
templ. 4.

vertue of that Commission euerie Israelite was made a Magistrate for this execution. But looking more neerly into the Text, and considering that the Commission Moses there gaue, was first onely to the Rulers, and so could bee no warrant for Phinehes, vnlesse hee were such a Ruler, which appeareth not; and secondly, concerned onely those men that were vnder their seuerall governments, and so was too short to reach Zimri, who being himselfe a Prince, and that of another Tribe too, the Tribe of Simeon, could not be vnder the gouernement of Phinehes, who was of the Tribe of Leui: how probable soeuer that other collection may be, yet I hold it the safer resolution which is commonly giuen by Diuines for the iustification of this fact of Phinehes, that he had an *extraordinarie notion* and a peculiar secret instinct of the Spirit of God, powerfully working in him, and prompting him to this Heroicall Act.

§. 15. Certainly, God will not approve that worke, and iustified: which himselfe hath not wrought. But to this Action of Phinehes God hath giuen large approbation, both by staying the plague thereupon, and by rewarding Phinehes with an *everlasting Priesthood* therefore, and by giuing expresse testimonie of his zeale and righteousness therein: as it is said in the next verse after my Text, [^b And it was accounted to him for righteousness.] Which words in the iudgement of learned Expositours, are not to bee vnderstood barely of the righteousness of Faith, as it is said of Abraham, that ^c he beleued God, and it was imputed to him for righteousness (as if the zeale of

a Num. 29. 12.
13.

b Psal. 106. 31.

c Gen. 15. 6.
applied by Saint
Paul. Rom. 4. 3.

of *Phinehes* in this act had beene a good eu-
 dence of that *faith* in Gods promises, whereby he
 was *iustified*, and his *Person* accepted with God;) *though*
 that also: but they doe withall import the
iustification of the Action, at least thus farre, that
 howsoeuer measured by the *common rules* of life
 it might seeme an vniust action, and a rash attempt
 at the least, if not an haynous murder, as being
 done by a priuate man without the warrant of au-
 thoritie, yet was it indeed, not onely in regard of
 the *intent* a *zealous* action, as done for the honour
 of God, but also for the ground and *warrant* of it,
 as done by the speciall secret direction of Gods
 holy Spirit, a *iust* and a *righteous* action. Possibly
 this very word of *standing up* importeth that ex-
 traordinary spirit. For of those *worthies*, whom
 God at seuerall times endowed with *Heroicall spi-*
rits to attempt some speciall worke for the deliue-
 ry of his Church, the Scriptures vse to speake in
 words and phrases much like this. It is often said
 in the booke of Iudges, that God ^d *raised up* such
 and such to iudge Israel, and that *Deborah* and *Iair*
 and others ^e *rose up* to defend Israel: that is, ^f *the*
Spirit of God came vpon them, as is said of *Othoniel*
Judg. 3. and by a secret, but powerfull instinct, put
 them vpon those braue and noble attempts, they
 vndertooke and effected for the good of his
 Church. Rayed by the impulsion of that power-
 full spirit, which ^g admitteth no slow debate-
 ments, *Phinehes standeth up*: and feeling himselfe
 called not to *deliberate*, but *act*, without casting of
scruples, or *fore-casting* of dangers, or *expecting*
commission.

d Iud. 3. 9. 15.

&c. & 2. 16. 18.

e Iud. 5. 73 &c.

10. 1. 3. &c.

f Iud. 3. 10.

g Nescit tarda

molimina spiri-

tus Sancti gra-

tia. Ambrosi, 2.

in Luc. 3.

commission from men when hee had his *warrant* sealed within, he taketh his weapon, dispatcheth his errant, and leaueth the euent to the prouidence of God.

¶ §. 16.
yet not to be
imitated,

Let no man now, vnlesse hee be able to demonstrate *Phinehes spirit*, presume to imitate his *fact*. Those *Opera liberi spiritus*, as Diuines call them, as they proceeded from an *extraordinary* spirit, so they were done for *speciall* purposes: but were neuer intended, either by God that inspired them, or by those *worthies* that did them, for *ordinary* or *generall* examples. The error is dangerous, from the *pruiledged examples* of some few exempted ones to take liberty to transgresse the *common rules* of Life and of Lawes. It is most true indeed, the Spirit of God is a *free spirit*, and not tyed to strictnesse of *rule*, nor limited by any bounds of *Lawes*. But yet that *free spirit* hath astricted thee to a regular course of life, and bounded thee with Lawes: which if thou transgresse, no pretension of the Spirit can either *excuse* thee from *sinne*, or *exempt* thee from *punishment*. It is not now euery way, as it was before the comming of Christ, and the sealing vp of the Scripture Canon: God ha- uing now settled a perpetuall forme of gouernment in his Church; and giuen vs a perfect and constant rule, whereby to walke, euen his holy word. And wee are not therefore now vainly to *expect*, nor boastingly to *pretend* a *private spirit*, to lead vs *against*, or *beyond*, or but *beside* the *common rule*: nay wee are commanded to try all *pre- tensions* of *private spirits* by that *common rule*.

Ad legem & ad testimonium, to the Law, and to the Testimony: at this Test examine and *try the spirits, whether they are of God*, or no. If any thing within vs, if any thing without vs exalt it selfe against the obedience of this rule; it is no sweete *impulsion of the holy spirit of God*, but a strong *delusion of the lying spirit of Sathan*.

^a Esay 8. 20.
^b 1 Ioh. 4. 1.

But is not all that is written, written for our *Example*? or why else is *Phinehes* act recorded and commended, if it may not bee followed?

§. 17.

First, indeed *S. Paul* saith, *All that is written is written for our learning*: but *Learning* is one thing, and *Example* is another; and we learne something from that which we may not follow. Besides, there

but with li-
mitation

I

^a Rom. 15. 4.

are *Examples* for *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wish the by-standers to take *Example* by them, bequeath them not *Imitation* of their courses, what to *doe*; but *Admonition* from their punishments, what to *shunne*.

2

^b 1 Cor. 10. 11.

Yea thirdly, even the commended actions of good men are not ever exemplary in the very *substance* of the *Action* it selfe; but in some vertuous and gracious *affections*, that giue life and lustre thereunto. And so this act of *Phinehes* is imitable: Not that either any *private man* should dare by his example to vsurpe the Magistrates office, and to doe iustice vpon Malefactors without a *Calling*; or that any *Magistrate* should dare by his Example, to cut off gracelesse offenders without a due *iudiciall course*: but that euery man, who is by vertue of his *Calling* endued with lawfull authority to execute iustice

3

vpon

upon transgressours, should set himselfe to it with that stoutnesse and courage and zeale, which was in *Phinehes*.

§. 18.
unto this
zeale;

If you will needs then imitate *Phinehes*, imitate him in that, for which he is commended and rewarded by God; and for which hee is renowned amongst men: and that is not barely the *Action*, the thing done; but the *Affection*, the zeale wherewith it was done. For that zeale God commendeth him,

a Num. 25. 11. Num. 25. vers. 11. [^a *Phinehas the son of Eleazar, the sonne of Aaron the Priest, hath turned away my wrath from the children of Israel, whilst he was zealous for my sake among them.*] And for that zeale God rewardeth him, *Ibid* vers. 13. [^b *Hee shall haue and his seed after him the Covenant of an everlasting Priesthood, because hee was zealous for his God.*] And for that zeale did posterity praise him: the wise ^c *son of Sirac*, *Ecc. 45.* and good old ^d *Mattathias* upon his death-bed, *1 Macc. 2.* And may not this phrase of speech, *He stood up* and executed iudgement, very well imply that forwardnesse and heate of zeale? To my seeming it may. For whereas *Moses* and all the Congregation *sate weeping* (^a gesture often accompanying sorrow,) or perhaps, yet more to expresse their sorrow, *lay graueling* upon the Earth, mourning and sorrowing for their sinne, and for the *Plague*: it could not be, but the bold lewdnesse of *Zimri* in bringing his strumpet with such impudence before their noses, must needs adde much to the griefe, and bring fresh vexation to the soules of all that were righteous among them. But the rest continued, though

e *As Neh. 1. 4.*
Iob. 2. 13. *Psalm.*
137. 1. *Esa. 47.*
1. 8.

though with double griefe, yet in the same course of humiliation, and in the same posture of body, as before. Only Phinees, burning with an holy indignation, thought it was now no time to sit still, and weepe: but rowzing vp him selfe, and his spirits with zeale as hot as fire, ^f hee stood vp from the place where he was, and made hast to execute iudgement.

f Solida mente. Cassiodorus; Constanter.

Lyranus; Constantia mentis,

et audacia operis. Ludolfus hic. Hec habet in se fere of the Lord, and stood up with good courage of heart. Sitae. 45. 23.

Here is a rich example for all you to imitate, whom it doth concerne: I speake not only, nor indeed so much, to you the Honourable and reuerend Iudge of this Circuit; of whose zeale to doe iustice and iudgement I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expectation of the people doth with greater importunity exact it at your hands: But I speake withall, and most especially to all you, that are in commission of the Peace, and whose daily and continuall care it should bee, to see the wholesome lawes of the Realme duly and seasonably executed. Yea, and to all you also, that haue any office appertaining to iustice, or any businesse about these Coultts, so as it may lie in you to giue any kinde of furtherance to the speeding either of iustice in Ciuill, or of iudgement in Criminall causes. Look vpon the zeale of Phinees: observe what approbation he had from Gods; what a blessing is procured to his seed after him; what glorious renowne it hath wonne him with all after ages; what ease it

§. 19.

Manifested by executing Iudgement.

a Maiora populus semper a summo exigit. Senec. in Octau. Act. 2.

did

did, and what *good* it wrought for the present state: and thinke if it bee not worthy your imitation.

b Gal. 4. 18.

It is good, saith the Apostle, *to bee zealously affected alwayes in a good thing.*

And is it not a good thing to doe iustice, and to execute iudgement?

nay, *Religion* excepted (and the care of that is a branch of *justice* too) doe you know any better thing?

any thing you can doe, more acceptable to *God*, more seruiceable to the *State*, more comfortable to your owne *soules*?

c 3 King. 10. 9.

If you bee called to the Magistracy; it is *your owne businesse*,

as the proper worke of your calling: and men account him no wiser than hee should be, that slug-

geth in his own busines, or goeth heartlesly about it. It is the *Kings businesse*, who hath entrusted you

with it: & he is scarce a good subiect, that slacketh the *Kings busines*, or doth it to the halues.

d 1 Chro. 19. 6

Nay it is the *Lords busines*; for *ye iudge not for man, but for the Lord, who is with you in the cause and in the*

e Ierem. 48. 10

iudgement: and *Cursed is hee that doth the Lords businesse negligently.*

That you may therefore doe (all vnder one) *your owne businesse*, and the *Kings businesse*, and the *Lords businesse*, with that zeale

and forwardnesse, which becommeth you in so waightie an affaire: lay this patterne before your

eyes and hearts: See what *Phinehes* did: and thereby both *examine* what hitherto you haue done, and

learne what henceforth you should doe.

h. 20.

1 Personally;

First; *Phinehes* doth not poast off the matter to others: the frequency of his zeale made him wil-

ling to be *himselfe* the Actor. He harboured no such *coole thoughts*; as too many Magistrates doe:

bid

[Here

[Here is a shamefull crime committed, by a shamelesse *person*, and in a shamelesse *manner*: pity such an audacious offender should goe unpunished. My heart riseth against him; and much adoe I haue to refraine, from being my selfe his executioner, rather than hee should carry it away thus. But why should I deriue the *enuy* of the fact vpon my selfe, and but gaine the imputation of a *busy officious* fellow, in being more forward than others? A thousand more saw it, as well as I; whom it concerneth as neerely as it doth me: and if none of them will stirre in it, why should I? Doubtlesse my vncle *Moses*, and my father *Eleazar*, and they that are in place of authority will not let it passe so; but will call him to account for it, and giue him condigne punishment. If I should doe it, it would be thought but the attempt of a *rash young* fellow. It will bee better *discretion* therefore to forbear, and to giue my betters leaue to goe before mee.] Such pretensions as these would haue kept off *Phinehes* from this noble exploit, if hee had beene of the temper of some of ours: who owe it to nothing so much as their *lukewarmnesse*, that they haue at least some reputation of being *moderate* and *discreete* men. But true *zeale* is more *forward*, than *manerly*: and will not lose the opportunity of doing what it ought, for waiting till others begin. Alas, if euery man should be *falsquamous*, as many are; nothing at all would be done. And therefore the good Magistrate must consider, not what others *doe*; but what both he and they are in conscience *bound to doe*: and though there should bee

: low

X

many

many more ioyned with him in the *same* common care, and with *equall* power, yet hee must resolve to take that common affaire no otherwise into his speciall care, than if hee were left alone therein, and the whole burden lay vpon his shoulders: As when sundry persons are so bound in one common bond for the payment of one entire summe *coniunctim & diuisim*, every one *per se in toto & in solidum*, that every particular person by himselfe is as well lyable to the payment of the whole, as they all together are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an *hard* and *austere* man, or *busiest* thy selfe more, than thou hast thanke for thy labour. *First*, that man neuer cared to doe well, that is affraid to heare ill, ^a *Hee that obserueth the winde, saith Salomon, shall not sow;* and the words (especially of idle people) are no better. *Secondly*, Hee maketh an ill purchase, that forgoeth the least part of his dutie, to gaine a little popularity: the breath of the people being but a sorry plaster for a wounded conscience. *Thirdly*, what a man by strict and seuerer execution of Iustice loseth in the *breadth*, he commonly gaineth it all and more in the *weight*, and in the length of his Credit. *A kinde quiet man*, that carryeth it for the present and in the voyce of the multitude: but it is the more solide and the more lasting praise to be repured in the opinion of the better and the wiser sort a *Iust man*, and a *good Patriot*, or *Common-wealths-man*. *Fourthly*, if all should condemne thee for that, wherein thou hast done but ^b well:

I
a. Eccles. 11. 4.

2

3

4

^b well: thy comfort is, thine owne conscience shall bestead thee more than a thousand witnesses, and stand for thee against tenne thousand tongues, at that last great day, when ^c the hearts of all men shall be made manifest, & every man that hath deserved well shall haue praise of God, and not of man.

Secondly, Phinehes as hee did not poast off this execution to other men, so hee did not put it off to another day. Phinehes might haue thought thus [Wee are now in a religious worke, humbling our selues in a publique solempne and frequent assembly before the face of God to appease his iust wrath against vs for our sinnes: ^a *Et quod nunc instat agamus.* It would bee vnseasonable leauing this worke now: another time may serue as well to inflict deserved punishment vpon that wicked miscreant.] But zeale will admit no ^b put-offs; it is all vpon the spurre, till it be doing what it conceiueth fit to be done. There are no passions of the minde so impetuous, and so impatient of delay as ^c *Loue* and ^d *Anger*: and ^e these two are the prime ingredients of true zeale. If any man should haue interposed for Zimri, and taken vpon him to haue mediated with Phinehes for his reprimall: I verily thinke, in that heate he might sooner haue prouoked his owne, than haue prouoked Zimries execution. Delays in any thing that is good, are ill: and in the best things, worst. As waxe when it is chafed, and Iron when it is hot, will take impressions: but if the scale or stampe bee not speedily put to, the heate abateth, and they returne to their former hardnesse: so the best affections of the

^b *Regium est, cum rectè feceris, audire malè.*

^c *1 Cor. 4. 5.*

^f *21.*

^g *Speedily;*

^a *Virgil. Eclog. 9.*

^b *Qui tarde fecit, diu nolu- it. Senec. 1. de benef. 1.*

^c *Odit verus amor, nec patitur moras. Senec. in Herc. fur. act. 2.*

^d *Dum penas odit per vim festinat inulto. Horat. 1. Epist. 2.*

^e *Nunc ira, amorque causam iungere: quid sequetur? Senec. in med. act. 4.*

best men, if they be not taken in the heate, abate, and lessen, & dye. In the administration then of Justice, and the execution of *Iudgement*, where there is Zeale, there will be *Expedition*: and the best way to preserve Zeale where it is, is to use *Expedition*. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdome of Zeale to Justice in some that should have it, if that complaint bee as iust, as it is common among men that have had suites in the Courts, that they have beene *wronged* with farre lesse damage than they have beene *righted*: there have beene so many *frustratorie* and *venatorie* dilations (as S. Bernard in his times called them) so many lingring and costly delayes vsed. And for *Executing Iudgement* vpon Malefactors; if Phinehes had suffered Zimri to have liued but a day longer, for any thing wee know the plague might have lasted also a day longer: and why might not *to morrow* have beene as *yesterday* with them, and lessened the peoples number 23. thousand more: especially their former crying finnes hauing receiued a new accession of a double guilt, the guilt of Zimri's fact, and the guilt of *their conniuece*. No racke should make mee confesse, that man to bee truely zealous of *Iudgement*, who when hee hath power to cut him short, shall but so much as *reprive* a foule and notorious *Malefactor*; or grant him any respite or liberty to make his friends, and to sue a pardon. Salomon hath told vs, and wee finde it but too true; *Be- cause sentence against an euill worke is not executed Speedily,*

f Sape causas
tantum diffe-
runt, quod liti-
gantibus plus,
quam totum
auferunt: quia
maior est expen-
sarum sumptus,
quam sententie
fructus. Inno-
cent.

g Bernard. lib.
1. de consid.

h Eccles. 8. 1.

speedily, therefore the heart of the sonnes of men is fully set in them to doe euill.

Thirdly; Phinehes was nothing retarded in his resolution by forecasting what ill-will hee might purchase, or into what dangers hee might cast himselfe by executing iudgement vpon two such great personages. The times were such, as wherein sin had gotten head, and was countenanced both with might and multitude: Zimri was a mighty man, ^a a Prince of a chiefe house; and he that should dare to touch him should be like to pull vpon himselfe the enmity of the whole Tribe of Simeon. It seemeth hee was confident that his might, and popularity in his owne Tribe, would priuledge him from the enquiry of the Magistrate; how durst he else haue so braued Moses, and the whole Congregation? And the Woman also was the daughter of one of the ^b five Kings of Midian: and could Phinehes thinke that the death of two such great persons could goe vnreuenged? All this Phinehes either forecasteth not, or regardeth not. His eye was so fixed vpon the glory of God, that it did not so much as reflect vpon his owne safety: and his thoughts strongly possessed with zeale of the common good, had not any leysure to thinke of private dangers. Zeale is euer ^c couragious; and therefore Iethro thought none worthy to bee Magistrates, but such as were ^d men of courage: And hee hath neither Courage nor Zeale in him besitting a Magistrate, that is affraid to doe iustice vpon a great offender ^e The sluggard saith there is a Lion in the way: and then hee steppeth backward and keepeth

§. 22.

3. Resolutely.

a Num. 25. 14.

b Num. 25. 15. compared with Num. 31. 8.

c Amor timere neminem verus potest. Senec.

in Med. act. 3.

d חַיִּי וְיָמָיו, virtutis.

Exod. 18. 21.

Iustum esse facile est, cui vacat pectus me-

m. Senec. in

Oct. act. 2.

e Prou. 22. 13.

& 26. 13.

keepeth aloof off. But the *worthy Magistrate* would meet with such a *Lyon* to choofe; that he might win awe to *Gods Ordinance*, and make the way passable for others, by tearing such a beast in pieces : and would no more fear to make a *worshipfull thiefe*, or a *Right worshipfull murtherer* (if such a one should come in his *Circuite*) an example of Iustice, than to twitch vp a poore *sheepstealer*. *Great ones* will soone presume of impunity, and *meane ones* too by their example in time learne to kicke at authority; if Magistrates be not forward to maintaine the dignity of their places, by executing Gods Lawes without *faueur* or *fear*. Hitherto of the *spirit and zeale* of *Phinehes* ; by occasion of this his former *Action* or gesture of *standing vp* : There yet remaine to be considered the other *action*, and the *successse* of it; *Hee executed iudgement*, and the *plague was stayed*. Both which, because I would not be long, I will ioyn together in the handling; when

“ I shall haue first a little cleered the translation.

§. 23.

Executing of
Iudgement

“ The Hebrew ^{וַיִּשָּׁטֵט} here vsed is a word, that hath three different significations : to *Iudge*, to *Pray*, to *Appease*. And Interpreters haue taken liberty to make choyce of any of the three in translating this place. The *Greeke* rendereth it [*ἐξιδούτω*,] and the vulgar *Latine*, which for the most part followeth the *Septuagint*, [*Placuit*:] as if wee should reade it thus, *Then stood vp Phinehes, and made an attonement*, or appeased God. And the thing is true, God himselfe testifying of *Phinehes*, *Numb. 25.* that ^a *by being zealous for* God he had turned away his wrath, and ^b *made at-*

tonc-

^a Num. 25. 11.

^b Ibid. 13.

“*tonement for the children of Israel.* The Chaldee
“interpreteth it by *Vetsalle*; and the ordinary
“English translation of the Psalmes vsually read
“in our Churches accordingly, [*Then stood vp*
“*Phinehes, and prayed.*] But *Hierome* and *Vatablus*
“and the best translatours render it according to
“the most proper signification of the word, and
“most fully to the story it selfe, [*Dyjudicauit, Hee*
“*executed Iudgement.*] Verily Prayer is a speciall
“meanes to appease Gods wrath, and to remoue
“his Plagues; & Prayer is as the *salt of the Sacrifice*,
“sanctifying & seasoning euery Action we vnder-
“take: and I doubt not but *Phinehes*, when he lift
“vp his *hand* to execute iudgement vpon *Zimri* &
“*Cosbi*, did withall lift vp his *heart* to God to blesse
“that action, and to turne it to good. In which re-
“spect, (especially if *the word* withall will beare it,
“as it seemeth it will,) some men should haue done
“well not to haue shewne so much willingnesse to
“quarrell at the Church-translations in our *Ser-*
“*uice-booke*, by being clamorous against this very
“place as a grosse corruption, and sufficient to iu-
“stifie their *refusall of subscription* to the Booke.
But I will not now trouble either you or my selfe,
with farther curiosity in examining translations:
because howsoeuer other translations, that render
it *praying*, or *appeasing*, may bee allowed either as
tolerably good, or at least *excusably ill*; yet this that
rendereth it by *Executing Iudgement* is certainly
the best, whether wee consider the course of the
Story it selfe, or the propriety of the *word* in the
Originall, or the *intent* of the Holy Ghost in this

Scripture. And this *Action* of *Phinehes* in doing iudgement vpon such a paire of great and bold offenders was so well pleasing vnto God, that his *wrath* was turned away from Israel, and the *plague* which had broken-in vpon them in a sudden and fearefull manner, was immediately *stayed* there-upon.

§. 24.

appeased the
wrath of God;
a Rom. 13. 4.

Oh how acceptable a *sacrifice* to God, about the bloud of Bulls and of Goates, is the *death* of a *Malefactor* slaughtered by the hand of Iustice!

When the *Magistrate*, who is ^a *ἀντιτύπος* *θεοῦ*, the *Minister* and *Priest* of God for this very thing, putteth his *knife* to the *throate* of the *Beast*, and with the *fire* of an holy zeale for God against sinne offereth him vp in *Holocaustum* for a whole *burnt offering*, and for a *peace-offering* vnto the Lord. Sa-

b 1 Sam. 15. 22

c Prou. 21. 3.

muel saith, that ^b *to obey is better than sacrifice*: and *Salomon*, that ^c *to doe iustice and iudgement is more acceptable to the Lord, than sacrifice*. *Obedience*, that is the *prime*, and the *best* sacrifice: and the *second best* is the punishment of *Disobedience*. There is no readier way to appease Gods wrath against sinne, than is the rooting out of *sinners*: nor can his deputies by any other course turne away his *iust iudgements* so effectually, as by faithfully executing of *Iustice* and *Iudgement* themselves.

§. 25.

and stayed
the Plague.

a Psal. 35. 13.

When *Phinehes* did this act, the publike *body* of Israel was in a *weake* state, and stood need of a *present* and *sharpe* remedy. In some former distempers of the state, it may bee they had found some ease by *diet*, in ^a *humbling their soules by fasting*; or by an *issue* in the *tongue* or *eye*, in an humble *confession*.

confession of their finnes, and in *weeping* and *mourning* for them with teares of repentance. And they did well now to make tryall of those *remedies* againe, wherein they had found so much helpe in former times: especially the remedies being proper for the malady, and such as often may doe good, but neuer can doe harme. But alas, *fasting*, and *weeping* and *mourning* before the doore of the Tabernacle of the Congregation had not strength enough against those more *prevalent* corruptions, wherewith the *State* of Israel was then pestered. This *Phinehes* saw: who well perceiued, that (as in a dangerous *pleurisie* the party cannot liue vnlesse hee *bleed*; so) if there were any good to bee done vpon *Israel* in this their little lesse than desperate estate, a *veyne* must be opened, and some of the *ranke blood* let-out for the preservation of the rest of the body. This course therefore he tryes: and languishing *Israel* findeth present ease in it. As soone as the *blood* ranne, instantly the *griefe* ceased: *Hee executed iudgement, and the plague was stayed.*

As God brought vpon that people for their finnes a fearefull destruction: so he hath in his iust *England* wrath sent his destroying Angell against vs for *Plague*.
 ours. The finnes that brought that plague vpon them were *whoredome* and *Idolatrie*. I cannot say the very same finnes haue caused ours. For although the execution of good Lawes against both *incontinent* and *idolatrous* persons, hath beene of late yeares, and yet is (wee all know) to say no more slacke enough: yet, (Gods holy name bee blessed for it) neither *Idolatry* nor *whoredome* are
 at

a Psal. 51. 4.

b Eſay 3. 15.

at that height of shamelesſe impudency & impunity among vs, that they dare *brave* our *Mofeſes*, and *out-face* whole *Congregations*, as it was in *Iſrael*. But ſtill this is ſure, No *plague*, but for *finne*: nor nationall *Plagues*, but for Nationall *ſinnes*. So that albeit none of vs may dare to take vpon vs to bee ſo farre off Gods counſell, as to ſay for what very ſinnes moſt this plague is ſent among vs: yet none of vs can be ignorant, but that beſides thoſe ſecret *perſonall corruptions* which are in euery one of vs, and whereunto euery mans owne heart is priuie, there are many publique and *nationall ſinnes*, whereof the people of this Land are generally guilty, aboundantly ſufficient to iuſtifie God in his dealings towards vs, and to ^a *cleere him when hee is iudged*. Our wretched *vnthankfulneſſe* vnto God for the long continuance of his *Gospell*, and our *Peace*: our *carnall confidence* and ſecurity in the ſtrength of our *woodden* and *watery* walls: our *riot* and *exceſſe* (the noted proper ſinne of this Nation) and much *intemperate abuſe* of the good creatures of God in our *meates* and *drinkes* and *diſports* and other prouiſions and comforts of this life: our *Incompaſſion* to our brethren miſerably waſted with *Warre* and *Famine* in other parts of the world: our heavy *Oppreſſion* of our brethren at home, in *racking* the rents, and *cracking* the *backes*, and ^b *grinding the faces of the poore*: our cheape and *irreuerent regard* vnto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *wantonneſſe* and *Toyishneſſe* of vnderſtanding, in corrupting the ſimplicity

city of our *Christian Faith*, and troubling the peace of the *Church* with a thousand *niceties* and *novelties* and vnnecessary *wranglings* in matters of Religion: and (to reckon no more) that vniuersall *Corruption* which is in those which (because they should be such) wee call the *Courts of Iustice*, by sale of *offices*, enhauncing of *fees*, deuising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *trappes* of petty *penall statutes*, and but *Cobwebs* of the most waighy and *materi- all Lawes*. I doubt not but by the mercy of God *many* of his seruants in this Land are free from *some*, and *some* from *all* of these common crimes in some good measure: but I feare mee, not the *best* of vs all, not a *man* of vs all, but are guilty of *all* or *some* of them at least thus farre, that we haue not *mourned* for the corruptions of the times so *feelingly*, nor *endeauoured* the reformation of them to our power so faithfully, as wee ought and might to haue done.

By these and other *sinnes* wee haue *provoked* §. 27.
Gods heauy *iudgement* against vs, and the *Plague* to be stayed,
is grievously *broken in* vpon vs: and now it would be good for vs to know, by what *meanes* we might *best appease* his *wrath*, and *stay* this *Plague*. *Publique Humiliations* haue euer beene thought, and so they are, *proper Remedies* against *Publique Iudgements*:
by adding to our humiliations

1. To *turne vnto the Lord our God* with *all our heart*, a *Joel 2. 12. 13.*
and with *fasting*, and with *weeping*, and with *mour-* &c. & *Numb.*
ning; to *sanctifie a fast*, and call a *solemne assembly*, 25. 6.
and *gather the people and elders together*; and *weepe*
before the doore of the tabernacle of the Congrega-
tion;

b Proclamation for a weekly fast, with a forme of diuine Service, and other directions; published 1625.

§. 28.
the Execution of iudgement.
a Mark. 10. 21.

tion; and to let the Priests the Ministers of the Lord weepe betwene the porch and the altar, and to pray the Lord to spare his people, and bee not angry with them for euer. Neuer did people thus humble themselves with true lowly penitent and obedient hearts, who found not comfort by it in the meane time, and in the end benefite. And blessed be God who hath put it into the heart of our Moses, with the consent of the Elders of our Israel, by his royall example first, and then by his royall command, to lay vpon vs a double necessitie of this so religious and profitable a course.

But, as our Sauour told the young man in the Gospel, who said hee had kept the whole Law, *Vnum tibi deest, One thing is wanting*: so when wee haue done our best and utmost, *fasted and wept and prayed* as constantly and frequently as feruently as wee can; vnlesse you the Magistrates and Officers of Iustice bee good vnto vs, *one thing* will be wanting still; *One maine ingredient* of singular vertue, without which the whole receipt be-fides, as *precious and soueraigne* as it is, may bee taken, and yet *faile* the cure. And that is, the seuer and fearelesse and impartiall Execution of Iudgement. Till wee see a care in the Gods on earth faithfully to execute theirs; our hopes can be but faint, that the God of heauen will in mercy remoue his iudgements. If God send a *Famine* into the land; let holy David doe what hee can otherwise, it will continue *yeare after yeare*: so long as iudgement is not done vpon the bloody house of Saul, for his crueltie in slaying the Gibeonites, God will not bee entrea-

b 2 Sam. 21. 1.
&c.

entreated for the land. One knowne *Achan*, that hath got a wedge of gold by sacriledge or iniustice, it suffered, is able to trouble a whole *Israel*: and the Lord will not turne from the fiercenesse of his anger, till hee haue deserued iudgement done vpon him. If *Israel* haue ioyned himselfe vnto *Baal-Peor* so as the anger of the Lord bee kindled against them; he will not be appeased by any meanes vntill *Moses* take the heads of the people, and hang them vp before the Lord against the Sunne. If the Land be defiled with blood, it is in vaine to thinke of any other course, when God himselfe hath pronounced it impossible that the Land should be purged from the blood that is shed in it, otherwise than by the blood of him that shed it.

c Ibid. ver. 14.

d 1os. 7. 25. 26.

e I will not bee with you any more, except you destroy the accursed from among you.

vers. 12.

f Num. 25. 3. 4.

g Num. 35. 33.

Vp then with the zeale of *Phinehes*, vp for the loue of God and of his people, all you that are in place of authority. Gird your swords vpon your thigh, and with your iauelins in your hand pursue the *Idolater*, and the *Adulterer*, and the *Murtherer*, and the *Oppressour*, and euery knowne offender into his tent, and naile him to the earth, that hee neuer rise againe to doe more mischief. Let it appeare what loue you beare to the State, by your hatred to them: and shew your pity to vs, by shewing none to them. The destroying Angel of God attendeth vpon you for his dispatch: if you would but set in stoutly, hee would soone be gone. Why should either sloath, or feare, or any partiall or corrupt respect whatsoeuer make you cruell to the good, in sparing the bad? or why should you suffer your selues, for want of courage and zeale to execute

§. 29.

A generall Exhortation thereunto.

α οὐ μὴ καλῶ-

ζοντες τὸς κα-

κῶς, βέλονται

αὐτοὺς τὸς

ἀγαθὸς, *Lyfias*apud. *Stob.*

Serm. 44.

execute iudgement, to lose either the opportunity or the glory of being the instruments to appease Gods wrath, and to stay his plagues?

§. 30.
With parti-
cular applica-
tions to

But, for that matters appertaining to *Iustice* and *Iudgement* must passe through many hands before they come to yours; and there may bee so much *juggling* vsed in conueighing them from hand to hand, that they may be represented vnto you many times in much different formes from what they were in truth and at the first: that your *care* and *zeale* to execute *Iustice* and *Iudgement* faithfully according to your knowledge, may not through the fault and miscarriage of other men, faile the blessed end and successe that *Phinehes* found; I desire that euery of them also as well as you would receiue the word of *Exhortation*, each in his place and office to set himselfe vprightly and vnpartial-ly as in the sight of God to aduance to the vtmost of his power the due course and administration of *Iustice*. And for this purpose, by occasion of *this* Scripture, which pointeth vs to the *End* of these assemblies; I shall craue leaue to reflect vpon *another*, which giueth vs sundry particular *directions* conducing to that *End*. And it is that Scripture, whereinto wee made some entrance the last Affi-ces, and would haue now proceeded farther, had not the heauy hand of God vpon vs in this his grienous visitation led mee to make choyce rather of this Text, as the more seasonable. That other

Exod. 23. 1-3.

is written in *Exod. 23.* the three first verses. [*Thou shalt not raise a false report: Put not thine hand with the wicked to bee an vnrighteous witnesse. Thou shalt*

not

not follow a multitude to doe euill: neither shalt thou speake in a cause to decline after many to wrest iudgement. Neither shalt thou countenance a poore man in his cause.] Wherein were noted *five* speciall Rules, shared out among *five* sorts of persons; the *Accuser*, the *Witnesse*, the *Jurer*, the *Pleader*, the *Officer*. I will but giue each of them some brieft intimation of their duty, from their severall proper rules; and conclude.

If thou comdest hither then as a *Plaintiffe*, or other *Party* in a *civill cause*, or to giue voluntary *In-* §. 31.
formation vpon a *Statute*, or to *prosecute* against a *Malefactor*, or any way in the nature of an *Accuser*: Let neither the hope of *gaine* or of any other *advantage* to thy selfe, nor secret *malice* or *envy* against thine aduersary, nor thy *desire* to giue satisfaction to any *third party*, sway thee beyond the bounds of *truth* and *equity* no not a little; either to *deuise* an vntruth against thy neighbour of thine owne head, or by an *hard construction* to *deprave* the harmelesse actions or speeches of others, or to make them worse than they are by *vnjust aggravations*; or to take advantage of *letters* and *syl-*
lables to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set the *first Rule* of that Text as a watch before the doore of thy lips, *Thou shalt not raise a false report.*

If thou comdest hither *secondly*, to bee vsed as §. 32.
a *Witnesse*; perhaps *Gracā fide*, like a downe- *the Witnesse*;
Flacco: although *Turneb.* 13. aduers. 14. interpret the proverbe otherwise; *Gracā fide*,
sal est, optimā.

right

b — quibus iurandum iocus est, testimoni-um ludus: laus, merces, gratia, gratulatio proposita est — Cic. pro Flacc.
 c δεικνύμι μοι μαρτυρίαν.
 dictum solebat Græcorum.

d Prou. 19. 5.
 & 9.

§. 33.

the Iurer;

a — deinde prætores urbani, qui iurati decet optimum quemque in selectos iudices referre. Cic. pro Cluent. Vnum ex selectis iudicibus obijcibat. Horat. 1. Serm. sat. 4.

right knight of the post, that maketh of an ^b oath a jest, and a pastime of a deposition; or dealt with all by a *bribe*, or suborned by thy *landlord* or great *neighbour*, or egged on with thine owne *spleene* or *malice*, to sweare and forswear as these shall prompt thee; or to ^c *enterchange* a deposition with thy friend as they vsed to doe in Greece, *Hodie mihi, cras tibi*, sweare thou for mee to day, He sweare for thee to morrow; or tempted with any corrupt respect whatsoeuer, by thy *word* or *oath* to strengthen a false and vnrighteous report: When thou comdest to lay thy hand vpon the booke, lay the *second Rule* in that Text to thy heart, *Put not thy hand with the wicked to bee an vnrighteous witnesse*. Though hand ioyne in hand ^d *the false witnesse shall not be unpunished*.

If thou comdest hither *thirdly*, to serue for the King vpon *Graund Inquest*, or betweene party and party, in any cause whatsoeuer (like those ^a *selecti iudices* among the Romanes, whom the *Prætor* for the yeare being was to nominate, and that vpon oath, out of the most able and seruiceable men in his judgement, both for *estate*, *understanding*, and *integrity*;) or to serue vpon the *Tales*, perhaps at thine owne suite to get something toward bearing charges for thy iourney; or yoaked with a craftie or a wilfull *foreman* that is made beforehand, and a messe of rame *after-men* withall, that dare not thinke of being wiser than their leader; or vnwilling to stickle against a *maior part*, whether they goe right or wrong; or resolved already vpon the *Verdict*, no matter what the *Evidence* be: Consider what

what is the *waight* and *religion* of an *Oath*. Remember that he sinneth not lesse, that sinneth with company. Whatsoever the rest doe, resolute thou to doe no otherwise, than as God shall put into thy heart, and as the *evidence* shall leade thee. The *third Rule* in that Text must be thy rule, *Thou shalt not follow a multitude to doe euill*. They are silly, that in point either of *Religion* or *Iustice*, would teach vs to measure either *Truth*, or *Right*, by multitudes.

If thou comdest hither *fourthly* as to thine harvest, to reape some fruite of thy long and expence-
 full study in the Lawes, and to assist thy *Client* and his *Cause* with thy *Connseil*, *Learning*, and *Eloquence*: thinke not, because thou speakest for thy *Fee*, that therefore thy tongue is *not thine owne*, but thou must speake what thy *Client* will haue thee speake, be it true, or false; neither thinke, because thou hast the *liberty* of the *Court*, and perhaps the *fauour* of the *Iudge*, that therefore thy tongue is *thine owne*, and thou mayest speake thy pleasure to the preiudice of the *Aduersaries person* or *cause*. Seeke not preposterously to winne the name of a good *Lawyer*, by wresting and perverting good *Lawes*: or the opinion of the best *Counsellour*, by giuing the *worst* and the *shrewdest counsell*. Count it not, as *Protagoras* did, the glory of thy profession, by subtilty of wit and volubility of tongue to ^a *make the worse cause the better*: but like a ^b *good man*, as well as good *Oratour*, vse the power of thy tongue and wit to *shame* impudence and *protect* innocency, to *crush* oppressours, and

§. 34

the Plender;

a τὸν ἥττω λό-

γον χρεῖται

A. Gell.

5. Noct. Att. 3.

b Vir bonus

dicendi peritus.

Cicero.

Y

succour

succour the afflicted, to aduance Iustice and Equity, and to helpe them to right that suffer wrong. Let it be as a ruled case to thee in all thy pleadings, Not to speake in any cause to wrest iudgement.

§. 35.
the Officer ;

If lastly, thou art in any place or office of *seruice, or trust, or command, or attendance* about the Courts : reioyce not as if it were now in thy power, to doe a friend a *courtesie*, or a foe a *spite*. Doe not shew a *cast of thy office*, for the promise or hope of a *reward* in helping a great offender out of the Bryars. Compell not men that haue beene long weather-beaten in the *Maine*, and are now arrived at the *hauen* of their businesse, to *wither* for their passports, vntill they haue offered some *sacrifice* to that great *Diana Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envy*, or *fauour*, no not *charitie* it selfe and compassion to the pouerty or distressednesse of any, make you partiall for the *Person* to disregard the *Cause*. If you would bee charitable to the poore, *giue* them from *your owne*, but doe not *carue* them from *another's* trencher. To relieue a poore man in his wants, is the proper office of *Charity* : but *Iustice* must haue no *eyes* to see, nor *bowels* to yearne, at the wants of any man. Be hee rich or poore, that bringeth his cause hither ; *Curra lex*, Let him finde such as he bringeth ; let him haue, as his cause deserueth. The last of those *Rules* must be thine, *Thou shalt not countenance, nor not a poore man in his Cause.*

§. 36.
and the
Indge.

If any of these to whom I haue now spoken, *Accusers, Witnesses, Iurers, Pleadors, Officers*, shall transgresse these rules to the peruerting of Iustice:

our

our refuge must be next vnder God to you that are the *Magistrates* of Iustice, and sit vpon the *Bench* of Iudicature. At your grauity and authority wee must take *sanctuary*, against them that pursue vs wrongfully, as at the *hornes of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to be remembred of their *Power*, than of their *Duty*) it is in your *power*, if not to *reforme* all the abuses and corruptions of these persons; yet to *curbe* their open *insolencies*, and to containe them at least within *modest* bounds. Nay, since I haue begun to magnifie your *power*: let me speake it with all due reuerence to God and the King, there is no *power* so great, ouer which (in a qualified sense) you haue not a *greater power*. It is in your *power*; to *beare up the pillars* of the State, when *the land is euen dissolued*, and the pillars thereof growne weake: for that is done by *iudgeing the Congregation according to right*, Psal. 75. In yours; to make this yet flourishing Countrie and Kingdome *glorious* or *despicable*: for *righteousnesse exalteth a Nation, but sinne is a re-* b Prou. 14. 34
proach to any people, Prou. 14. In yours; to settle the throne vpon the King, and to *entaile* it by a kinde of *perpetuity* vnto the right heire for many succeeding generations: for *the Throne is establi-* c Prou. 16. 12
shed by Iustice, Prou. 16. In yours; to discharge Gods *punishing Angell*, who now destroyeth vs with a grieuous destruction, and by *unsheathing* your sword to make him *sheathe* his: as here in my Text, *Phinehes stood up, and executed iudgement, and the plague ceased*. In yours; though you

be but Gods on earth, and in *these Courts*, mortall
 and petty gods, yet to send *Prohibitions* into the
Court of Heauen, and there to *stop the iudgements* of
 the great and Eternall God before they come
 forth, yea and when the *decree* is gone forth, to *stay*
execution. In a word, as it was said to *Jeremy*, but in
 d Jerem. 1. 10. another sense, You are *set ouer Nations and ouer*
Kingdomes to roote out, and to destroy, to build, and
to plant. Only then be intreated, to vse that power
 God hath giuen you, vnto *edification*, and not vn-
 to *destruction*. And now haue I done my message.
 God grant vnto all of vs, that by our hearty sor-
 row and *repentance* for our sinnes past, by our sted-
 fast *resolutions* of future amendment, and by set-
 ting our selues *faithfully* and vprightly in our seue-
 rall places and *callings* to doe God and the King
 and our *Countrie* seruice, in beating downe *sinne*,
 and rooting out *sinners*; wee may by his good
 grace and mercy obtaine pardon of our sinnes, and
 deliuerance from his wrath, and be preserued
 by his power through faith vnto salua-
 tion. Now to God the Father,
 the Sonne, &c.

THREE SERMONS

AD POPVLUM.

PREACHED IN
THE PARISH CHVRCH
of *Grantham* in the Diocesse
and Countie of *Lincolne*,

BY
ROBERT SAVNDERSON
Bachellor in Diuinity, and sometimes
Fellow of *Lincolne* Colledge
in *Oxford*.

PSAL. 25. 10.
Via Domini Misericordia & Veritas.

LONDON,
Printed by R.T. for R. Dawlman, at the Signe of the
Bible neere the great Conduit in Fleet-
streete. 1627.

THREE
SERMONS

AND POPULARITY

PREACHED IN
THE PARISH CHURCH

of Gresham in the Diocese
and County of Lincoln

ROBERT SAVINSON
Bachelor in Divinity, and Licentiate
Fellow of Lincoln College
in Oxford

Printed by J. J. for A. Dawson at the Sign of the
Bible near the great Conduit in Fleet

LONDON
Printed by J. J. for A. Dawson at the Sign of the
Bible near the great Conduit in Fleet
1827



To the Right VVorshipfull and
my much honoured Lady, the Lady MIL-
DRED SAVNDERSON, Wife to Sir NICHOLAS
SAVNDERSON, Knight
and Baronet.

Good Madame; It is not so much
the kinde respect, which you haue
for many yeares past continually
manifested towards me, (although
that might iustly challenge from mee a farre
more ample acknowledgement;) that hath in-
duced mee to present you with these three Ser-
mons: as your vnfained loue to Gods truth
and Gospell, together with your religious care,
by a holy and vertuous conuersation, both to
strengthen your owne assurances for the
hopes of the life to come; and to prouoke those
that are sprung from you, or liue vnder you,
by the strength of your example, to presse so
I 4 much

The Epistle Dedicatorie.

*'much the harder towards the same glorious
marke, by the same gracious courses. To the
encreasing of which Loue and Care, either
in you, or yours, or in any other into whose
hands they may chance to come, if these poore
Meditations shall adde any furtherance : I
shall haue the lesse cause, either to blame the
importunitie of those that haue long vrged,
or to regard the censures of those that shall
now mislike, the publishing of them. The God
of power, and of peace, make them profitable
to his Church ; and preserue your spirit, and
soule, and body, blamelesse unto the comming
of our Lord Iesus Christ.*

Boothby Paynell Linc.

9. Aprill 1627.

*Your Ladyships to be com-
manded in the Lord,*

ROBERT SAVNDERSON.

THE FIRST SERMON.

At Grantham
Linc. 3. Octob.
1620.

3 KINGS 21. 29.

Seest thou how Ahab humbleth himselfe before mee? because hee humbleth himselfe before me, I will not bring thee euill in his daies; but in his sonnes daies will I bring the euill vpon his house.



He History of this whole Chapter affoordeth matter of much *Varietie* and *Vse*: but no passage in it so much either of *Wonder* or *Comfort*, as this in the close of the whole both *Storie* and *Chapter*.

§. 1.
*The Cob-
rence,*

That there should bee *Mightie-ones* sicke with longing after their meaner neighbours vineyards; That there should bee *crafty heads* to contriue for greedy *Great-ones* what they vniustly desire; That there should be *officious Instruments* to doe a piece of *legall ininslice*, vpon a *Great mans* letter; That there should bee *Knights of the poast* to depose any thing though neuer so *false*, in any cause though neuer so *bad*, against any man though neuer so *innocent*; That an *honest man* cannot

a Sic reus ille
fere est, de quo
victoria lucro
Esse potest.
Ouid, de nuce.
b vers. 4. hic.
c vers. 7.
d vers. 11.
e f vers. 13.

g Iuven. Satyr.
13.

cannot bee secure of his *life*, so long as hee hath any thing else * worth the losing: here is instance in the *fore-part* of the Chapter of all this in *Ahab* sickenning, and *Iesabell* plotting, and the *Elders* obeying, and the *Witnesses* accusing, and poore *Naboth* suffering. But what is there in all this, singularly either *Strange* or *Comfortable*? All is but *Oppression*: *Active*, in the rest; *Passive*, in *Naboth*. And what wonder in either of these? *Stupet hac, qui iam post terga reliquit Sexaginta annos?* himselfe may passe for a wonder, if he be of any standing, or experience in the world, that taketh either of these for a wonder. And as for matter of *Comfort*: there is matter indeed, but of *Detestation* in the one, of *Pity* in the other; in neither of *Comfort*.

§. 2.
Argument.

To passe by other *Occurrents* also in the *later* part of the Chapter, as, That a *great Oppressour* should hugge himselfe in the cleanly carriage & fortunate *successes* of his damned plots and witty villanies; That a weake *Prophet* should haue *heart* and *face* enough to proclaime iudgement against an *Oppressing King* in the prime of his Iollitie; That a bloudy *Tyrant* should tremble at the voyce of a poore *Prophet*; and the rest, (some of which wee shall haue occasion to take in incidentally in our passage along:) marke we well but this *close* of the Chapter in the words of my Text; and it will bee hard to say, whether it containe matter more *Strange*, or more *Comfortable*. *Comfortable*: in that *Gods mercy* is so exceedingly magnified; and such strong assurance giuen to the *truely penitent* of finding

3. KINGS 21. 29. *The first Sermon.*

285

finding gracious acceptance at the hands of their God, when they finde him so apprehensive of but an outward enforced semblance of *Contrition* from the hands of an *Hypocrite*. *Strange*: in that Gods *Mercy* is here magnified, even to the hazzard of other his diuine perfections; his *Holinesse*, his *Truth*, his *Iustice*. For each of these is made in some sort questionable, that so his mercy might stand cleare and vnquestioned. A rotten-hearted *Hypocrite* humbleth himselfe outwardly, but repenteth not truely: and God accepteth him, and rewardeth him. Here is Gods *Mercy*; in giuing respect to one that ill deserved it: but where is his *Holinesse* the while, (being ^a a God of pure eyes, that requirerh ^b truth in the inward parts, and will not be- hold iniquitie;) thus to grace Sin, and countenance Hypocrisie? A fearefull iudgement is denounced against *Ahab*s house for his Oppression: but vpon his *humiliation*, the sentence, (at least part of it,) is reuerfed. Here is *Mercy* still; in reuoking a sentence of destruction: and if somewhat may bee said for his *Holinesse* too, because it was but a *temperall* and *temporary* fauour, yet where is his *Truth* the while, (being a ^c God that cannot lye, and ^d with whom is no variablenesse, neither so much as the bare shadow of turning;) thus to say and vn say, and to alter the thing that is gone out of his lippes? A *Iudgement* is deserued by the *Father*: vpon his *humiliation*, the execution is *suspended* during his life, and lighteth vpon the *Sonne*. Here is yet more *Mercy*; in not striking the *Guilty*: and if some- what may bee said for Gods *Truth* too, because what:

I

a Hab. 1. 13.
b Psal. 51. 6.

2

c Tit. 1. 2.
d James 1. 17.

3

gail

e 4. Kin 10. 10.
f 1. Pet. 1. 17.

g Exod. 34. 7.

what was threatned, (though not presently,) is yet
at last performed; yet where is his *Iustice* the
while, (being a *God that without respect of persons*
rendereth to euery man according to his own workes,
and will *not acquite the guilty, neither condemne*
the innocent;) thus to seuer the *Guilt* & the *Punish-*
ment, and to lay the Iudgement which hee spareth
from the *Father* vpon the *Sonne*, from the *more*
wicked Father vpon the *lesse wicked* Sonne?

§. 3
and Division
of the Text.

a Psal. 145. 17.

b Psal. 51. 4.

Thus *God*, to magnifie the riches of his *Mercy*,
is content to put his *Holinesse*, and his *Truth*, and
his *Iustice* to a kinde of venture. That so his *affli-*
cted ones might know, on what *object* especially to
fasten the eies of their soules: not on his *Holinesse*,
not on his *Truth*, not on his *Iustice*; not onely, nor
chiefly on these, but on his *Mercy*. Hee seeketh
more *generall* glory in, and would haue vs take
more *special* knowledge of, and affoordeth vs more
singular comfort from his *Mercy*, than any of the
rest: as if he desired we should esteeme him *unho-*
ly, or *vntrue*, or *vnjust*, or any thing, rather than
unmercifull. Yet is he neither *vnholly*, nor *vntrue*,
nor *vnjust*, in any of his proceedings with the sons
of men: but *a righteous in all his waies, and holy in*
all his workes, and *true* in all his words. And in
this particular of his proceedings with *King Ahab*
at this time, I hope by his blessed assistance so to
acquite his *Holinesse* and *Truth* and *Iustice* from all
sinister imputations; as that hee may be not onely
magnified in his *mercy*, but iustified also in the rest,
and *cleare when he is iudged*: as we shall be there-
unto occasioned now and hereafter in the hand-
ling

ling of this Scripture. Wherein are three maine things considerable. *First*, the *Ground*, or rather the *Occasion* of Gods dealing so fauourably with *Ahab*: namely, *Ahabs humiliation*; [*Seest thou how Ahab humbleth himselfe before me? because hee humbleth himselfe before me, I will not &c.*] *Secondly*, the great *Fauour* shewed to *Ahab* thereupon: namely, the *suspension* of a Iudgement denounced; [*I will not bring the euill in his dayes.*] *Thirdly*, the *Limitation* of that fauour: it is but a *suspension* for a time, no vtter remoucall of the iudgement; [*But in his sonnes dayes will I bring the euill vpon his house.*] Wherein wee shall be occasioned to enquire; how the *first* of these may stand with Gods *Holinesse*; the *second* with his *Truth*; the *third* with his *Iustice*. And first of *Ahabs humiliation*: *Seest thou how Ahab humbleth himselfe before mee?*

This *Ahab* was King of *Israel*, that is, King ouer those *ten Tribes*, which reuolted from *Rehoboam* the sonne of *Salomon*, and claue to *Ieroboam* the sonne of *Nebat*. Search the whole sacred storie in the bookes of *Kings* and *Chronicles*; and (vnlesse we will be so verie charitable as, notwithstanding manie strong presumptions of his *Hypocrisie*, to exempt *Iehu* the sonne of *Nimsbi*, and that is but one of twentie;) wee shall not finde in the whole *List* and *Catalogue* of the Kings of *Israel*, one good one, that claue vnto the Lord with an vpright heart. *Twentie* Kings of *Israel*; and not one; (or but one;) good: and yet than this *Ahab*, of the twentie, not one worse. It is said in the sixteenth Chapter

§. 4.

Ahabs person considered;

a 3. King. 16. 30

b Ibid. 33.

c vers. 25. hic.

Chapter of this booke, that ^a *Ahab the sonne of Omri did euill in the sight of the Lord aboue all that were before him*, at verse 30; & at verse 33. that ^b *he did more to prauoke the Lord God of Israel to anger, than all the Kings of Israel that were before him*: and at verse 25. of this Chapter, that ^c *there was none like vnto Ahab, which did sell himself to worke wickednesse in the sight of the Lord*. An Oppressour hee was, and a Murtherer, and an Idolater, and a Persecuter of that holy Truth, which God had plentifully reuealed by his Prophets, and powerfully confirmed by Miracles, and mercifully declared by many gracious deliuerances (euen to him) in such manner as that hee could not but know it to be the Truth; and therefore an Hypocrite: and in all likelihood, an obstinate sinner against the holy Ghost, and a Castaway.

§. 5.

and his carriage; with the Observations thence.

a vers. 20. — 24. hic.

This is *Ahab*: this the man. But what is his carriage? what doth hee? hee humbleth himselfe before the Lord. [*Seest thou how Ahab humbleth himselfe before me?*] The manner and occasion of his humbling, is set downe a little before; at verse 27. *And it came to passe, when Ahab heard those words* (the words of ^a *Elijah the Prophet*, dealing plainly and roundly with him for his hatefull Oppression and Murther) *that he rent his cloathes, and put sack-cloth vpon his flesh, and fasted, and lay in sack-cloth, and went softly*. And that is the humbling here spoken and allowed of; and for which God here promiseth, that hee will not bring the euill in his daies. Lay all this together; the man, and his ill conditions, and his present carriage, with the

the occasion and successe of it: and it offereth three notable things to our consideration. See first; how farre an Hypocrite, a Castaway may goe in the outward performance of holy duties, and particularly in the practice of Repentance: here is *Ahab* humbled; such a man, and yet so penitent. See againe secondly; how deepe Gods word, though in the mouth but of weake instruments, when he is pleased to giue strength vnto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them vpon their knees, in despite of their hearts: here is *Ahab* quelled by *Eliab*; such a great one, by such a weake one. See yet againe thirdly; how prone God is to mercy, and how ready to apprehend any aduantage (as it were) and occasion to shew compassion: here is *Ahab* humbled, and his iudgement adiourned; such a reall substantiall fauour, and yet vpon such an empty shadow of repentance. Of these three at this time in their order: and of the first, first.

An Hypocrite may goe very farre in the outward performances of holy duties. For the right concei- uing of which assertion; Note first, that I speake not now of the common graces of Illumination, and Edification, and good dexterity for the practicing of some particular Calling; which gifts, with fundrie other like, are oftentimes found euen in such apparantly wicked and prophane men, as haue not so much as the forme (much lesse the power) of godlinesse: but I speake euen of those Graces, which de totâ specie (if they bee true and sincere) are the vndoubted blessed frutes of Gods holy

I

2

3

§. 6.

Obscrv. 1.

How far an

Hypocrite

may goe in

the perfor-

mance of ho-

ly auties.

I

a 2 Mim 3. 5.

holy *renewing Spirit* of sanctification, such as are
Repentance, Faith, Hope, Ioy, Humility, Patience,
Temperance, Meekenesse, Zeale, Reformation, &c. in
 such as these Hypocrites may goe very farre, as
 to the outward semblance, and performance.
 Note *secondly*, that I speake not, of the *inward*
power and reality of these graces; for Castawayes
 and Hypocrites, not hauing *union* with God by a
 liuely faith in his *Sonne*, nor *communion* with him
 by the effectuall working of his *spirit*, haue no
 part nor fellowship in these things, which are *pro-*
per to the *chosen and called* of God, and *peculiar* to
 those that are his ^b *peculiar people*: but I speake on-
 ly of the *outward performances*, and exercises of
 such actions, as may seeme to flow from such *spi-*
rituall graces habitually rooted in the heart; when
 as yet they may spring also (and, when they are
 found in vnregenerate men, doe so spring) from
Nature, perhaps *moralized*, or otherwise *restrayned*,
 but yet *unrenewed* by sauing and sanctifying
 Grace. Note *thirdly*, that when I say an *Hypocrite*
 may goe very farre in such outward performan-
 ces; by the *Hypocrite* is meant not only the *grosse*
 or *formall Hypocrite*, but euery *naturall* and *unre-*
generate man, (including also the *Elect* of God be-
 fore their effectuall *calling* and *connerfion*,) as also
Reprobates and *Castawayes* for the whole time of
 their liues: all of which may haue such faire *sem-*
blances of the forenamed *Graces*, and of other like
 them; as not only *others* (who are to iudge the
 best by the Law of Charity,) but themselues also,
 through the wretched deceitfulnesse of their own
 wicked

b 2 Tit. 2. 14.

3

wicked and corrupt hearts, may mistake for those very *Graces* they resemble.

The Parable of the seed sown in the stony §. 7.
ground, may serue for a full both declaration and *with the ap-*
prooffe hereof: which seed is said to haue sprouted *plication,*
forth immediately, *a springing up forthwith* after a Matth. 13. 5.
it was sown; but yet neuer came to good, but
speedily *withered away*, because for want of *deep-*
nesse of earth it had not *b moysture* enough to feed b Luk. 8. 6.
it to any perfection of growth and ripenesse. And
that branch of the Parable our blessed Sauour
himselſe in his exposition applyeth to such *hea-*
rers; as *c when they heare the word immediately* c Matth. 13. 20.
receined it with gladnesse, and who so forward as Mark. 4. 16.
they to *repent, and beleue, and reforme their liues*;
but yet all that forwardnesse commeth to no-
thing, they endure but for a short time, *d because* d Matth. 13. 21.
they haue no roote in themselues, but want the sap & Mark. 4. 17.
and moysture of *Grace* to giue *life and lasting* to
those beginnings and imperfect *offers and essayes*
of goodnesse, they made shew of. Here are *good*
affections (to see to) vnto the good word of God,
they receiue it with ioy; it worketh not only vpon
their *iudgements*, but it seemeth also to reioyce,
yea after a sort to raiſh their *hearts*, so as they
feelee a kinde of tickling pleasure and delight in it;
which the Apostle calleth *e taſting of the heauen-* e Heb. 6. 4. 5.
ly gift, and the good word of God, and the powers of
the world to come, Heb. 6. And as they receiue the
seed *ioufully*, so it appeareth *quickly*; it *springeth up*
anon in the likenesse of *Repentance and Faith and*
Obedience and newnesse of life. They may bee
touched.

touched with a deepe feeling of their sinnes; and
 with heauy hearts and many teares *confesse* and *be-*
waille them; and not only *promise*, but also *purpose*
 amendment. They may bee superficially affected
 with, and finde some ouerly *comfort* and refreshing
 from, the contemplation of those *gracious promi-*
ses of mercy and reconciliation and saluation
 which are contained in the glorious *Gospell* of our
 Lord Iesus Christ; and haue some degrees of *per-*
suasion that those promises are true, and some
 flashes of *confidence* withall of their own personall
 interest therein. They may *reforme* themselues in
 the generall course of their liues in sundry parti-
 culars: refraining from some *grosse disorders*, and
 auoyding the *occasions* of them, wherein they haue
 formerly liued and delighted, and practicing ma-
 ny outward duties of *Piety* and *Charity*, confor-
 mably to the letter of the Lawes of both *Tables*:
 and misliking and opposing against the common
errors or *corruptions* of the times and places
 wherein they liue; and all this to their owne and
 others thinking, with as great *zeale* vnto godli-
 nesse, and as thorough *indignation* against sinne, as
 any others. All this they may doe: and yet all the
 while be *rotten* at the heart; wholly *carnall* and
 vn-renewed; quite empty of sound *Faith*, and *Re-*
pentance, and *Obedience*, and euery good grace; full
 of damnable *Pride* and *Hypocrisie*; and in the pre-
 sent state of damnation, and in the purpose of God
Reprobates and Castawayes.

§. 8.

and prooffe
 thereof.

2. 1 Sam. 18. 9.

Examples hereof wee haue, in *Sauls* care for
 the destroying of *Witches*; in *Iehu's* zeale in
 killing

killing *Baals* Priests; in *Herods* hearing of *John* ^{4.King.10.}
Baptist gladly, and doing many things thereafter; ^{16.28.}
 and, to omit others, in this wicked *King Ahabs* pre- ^{c Mark.6.20.}
 sent fit of Repentance and Humiliation. At all
 which and sundry other like effects, wee shall the
 lesse need to maruell; if wee shall seriously confi-
 "der the *Causes* and *Reasons* thereof. I will name
 "but a few of many: and but name them neither.
 "First; great is the force of *Naturall Conscience*,
 "euen in the most wicked men; especially when
 "it is awakened by the *band of God* in any heauy
 "affliction, or by the *voyce of God* threatning it
 "with vengeance: it pursueth the guilty soule
 "with continuall and restless clamours, and hee
 "seeth that something hee must needs doe, if hee
 "knew what, to stop the mouth of Conscience,
 "and so hee falleth a *repenting*, and *reforming*, and
 "resolving of a new course; which though it bee
 "not sincere, and so cannot worke a *perfect cure*
 "vpon a wounded conscience, but that still it
 "ranckleth inward, yet it giueth some *present ease*,
 "and allayeth the anguish of it for the time. Se-
 "condly; God will haue the *Power* of his owne
 "Ordinance sometimes manifested euen vpon
 "those that hate it, as hee got himselfe *honour* d *Exod. 14.4.*
 "vpon *Pharaoh* and the *Egyptians*: that his owne
 "faithfull ones may see and admire the power of
 "that holy seed, whereby they are begotten againe
 "from the dead; not doubting but that the Gos-
 "pell will proue *the power of God vnto saluati-* e *Rom. 1.16.*
 "on to all that beleue, when they behold in it the
 "power of conuiction vpon many that beleue not.

3

Thirdly; God in his most wise and vnsearchable
 " *providence* so ordereth and disposeth not only
 " outward things, but euen the hearts and wills
 " and thoughts and actions of men, *permitting* his
 " children to fall *backwards* into sinnes, and *brin-*
 " *ging* on his enemies *towards* goodnesse, so farre
 " as hee thinketh good; as for other purposes, so
 " for this end also among the rest, that man might
 " not bee able ^f from those things hee seeth hap-
 " *pen vnto* other men, or *done by* them, to iudge in-
 " fallibly of the state of his brothers soule; God
 " reseruing this *Royalty* vnto himselfe, to bee the
 " only ^g *searcher of the hearts and reynes* of others.
 " For these and sundry other *Reasons* it commeth
 " to passe, that *Hypocrites* and *Castawayes*, doe of-
 " tentimes goe so farre as they doe, in the *outward*
 " *performances* of Holy duties.

f See Eccle. 9.1

g Iere. 11. 20.
& 17. 10.

§. 9.

Inferences
 thence; 1. of
 terror a-
 gainst pro-
 phanenesse.

a 2 Tim. 3. 5.

b Psalm. 1. 1.

c Mark. 6. 10.

d Math. 13. 20.

e Math. 24. 51.

Now if men may goe thus farre, and yet bee in
 the state of damnation: what hope then (*First*) of
 heauen, for such *prophane* vngodly wretches, as
 are so farre from hauing ^a *the power*, as that they
 haue not so much as the least *shew of godlinesse*?
 What will become of those, that ^b *sit them downe*
in the chaire of scornors, and *despise* the good word
 of God, and make a *scoffe* of those men that de-
 sire to square their liues by that rule; when some
 of them, that ^c *beare it gladly*, and ^d *receiue it*
with ioy, and are content to bee ordered by it in
 many things, shall yet goe to hell? Certainly *A-*
bah and *Herod*, and such cursed miscreants shall
 rise vp in iudgement against these men and con-
 demne them: and they shall haue ^e *their portion*
 with

with Hypocrites shall I say? Alas, wofull is their case, if their portion fall but there: but let them take heede lest their portion be not so good as the Hypocrites; and that it be not *ten times* easier for *Ahab* and *Herod*, and the whole crew of such *Hypocrites*, at the day of iudgement, than for them.

Secondly; what a starke *shame* would it be for vs, who haue receiued the ^a *first fruites of the Spirit*, not to bring forth ^b *the fruites of that spirit* in some good abundance, in the frequent and comfortable and *actuall exercises* of those *habituall* ^c *graces* that are in vs, of *Faith, Repentance, Loue, Reformation, Zeale*, and the rest: seeing the *counterfeits* of these *graces* are oftentimes so eminent, euen in *Hypocrites* and *Castawayes*? Shall a piece of *rotten wood*, or a *glow-worme* shine so bright in the darke; and our holy *lampes*, fed with oyle from heauen, burne so dimme? Nay, ^c *let our lights* also, as well as theirs, *shine before men*; yea and out-shine theirs too: *that men may see our truely good workes*, as well as their seeming ones, and *glorifie our Father which is in heauen*. Although all be not gold that glistereth: yet pity it is, that true gold should gather *rust*, and lose the *lustre* for want of vsing; when *Brasse* and *Copper* and baser mettals are kept *bright* with scowring. Let not bleare-eyed *Leah* haue cause to reioyce against beautifull *Rachel*, or to insult ouer her barrenesse: neither let vs who profess our selues to be ^d *wisedomes children*, suffer our selues to be out-stript by *Natures brats*, in *justifying* our Mother. Rather let their *splendida peccata* prouoke vs to a godly ieaiousie

6. 10.

2. of exhortation to abound in the fruites of godlinesse;

a Rom. 8. 23.

b Gal. 5. 22.

c Math. 5. 16.

d Math. 11. 19.

and emulation, and spurre vs vp to the quickning of those Graces God hath giuen vs : that *the power of Godlinesse* in vs, may bee at least as *fruitfull* in all outward performances, as *the shew* of it is in them.

§. II. *Thirdly*, this should teach vs *caution* in our iudg-
 3. of Admo- ing of other mens estates. Wee are apt to offend
 xition, to for- both wayes. If we see a man ouertaken with some
 bear iudging. grosse scandalous sinne; as *Drunkenesse*, *Adultery*,
Oppression, or *Periurie*; but especially if hee liue
 long therein : by and by he is a *Reprobate* with vs;
 or at least he is not yet in the state of Grace. Thus
 we speake, thus we iudge : but we consider not the
 whilest, how *farre* and how *long* God in his holy
 wisdom may suffer foule temptations to *preuaile*
 against his *Chosen ones*. On the other side, if we see
 a man *forward* in the duties of Religion, *charitably*
 affected to the poore, *iust* & *upright* in his dealings
 with men, *stoutly opposing* against common cor-
 ruptions, *suffering* for the profession of the truth:
 by and by he is a *Saint* with vs; and wee sticke not
 sometimes in our folly to wish that our soules
 might speed as that mans soule at a venture. But
 we consider not the whilest, how *farre* the force of
Naturall Conscience, and common *Morall Grace* (if
 you will allow me to speake so improperly) may
 leade a man onward vnto all outward performan-
 ces, who was yet neuer effectually *called*, nor truly
sanctified. And yet, busie fooles that wee are, wee
 cannot keepe our selues in our owne bounds; but
 we must be meddling with *Gods prerogative*, and
 thrusting our selues into his *chaire*; and be iudging
 of

of our brethren, whose *hearts* we are so farre from knowing, as that wee are scarce well acquainted with our owne. But what haue wee to doe cyther with one or other? what *lawfull commission* haue we at all to iudge? or what *certaine euidence* haue we, whereby to iudge? *Infallible signes* we cannot haue from anie *outward* things, cyther of the *want*, or of the *hauiing* of grace, in other men: yet of the two, farre more pregnant probabilities of the *want* than of the *hauiing* of grace. Because there may be such an open *course* held in *euill* things, as wee may iustly doubt whether such a course can stand with *grace*, or no: whereas there cannot bee anie *course* held in *good* things outwardly, but such as may stand with *Hypocrisie*. What are wee then to doe? Euen this: to vse the iudgement of *Probabilite*, hoping with *cheerfulness* that there is Grace, where we see comfortable signes of it; and to vse the iudgement of *Charity*, still ^a hoping the best ^a 1. Cor. 13.7. (though not without some ^b feare,) that there may ^b Iude 23. be Grace, where we see feareful signes of the want of it. But for the iudgement of *Infallibility* either *pro* or *con*, what sinfull man dareth challenge that vnto himselfe; vnlesse it bee that ^c man of sinne, ^c 2. Thes. 2.3. who hath nestled himselfe higher than into *Peters Chaire*, into the *Throne of God*, sitting in the *Temple of God*, and there determining *as God*, and with his breath *damning* and *sainting* whom he listeth? But let him goe: and let this bee our direction in this point. *Thinke wee comfortably*, where wee see no reason to the contrary: *Hope wee charitably*, euen where wee doe see some reason to the contrary.

But *iudge* wee neither way *peremptorily* and *definitively*, whatsoeuer probabilities we see either way: sith we know not how far a *sanctified* *belcener* may fall into the snares of *sinne*; nor how farre a *gracelesse Hypocrite* may goe in the shew of *Godlinesse*. That is the *third Vse*.

h. 12

The *last* and maine *Inference*, is for *selfe-tryall*.
 4. of directiō; For if a man may goe thus farre, and yet be an *Hypocrite*, bee a *Castaway*: it will concerne euery one of vs, as we desire to haue comfortable, both *assurance* of present *Grace*, that wee are not *Hypocrites*, and *hope* of future *Glory*, that we are not *Castawaies*; so to bee district in making *Tryall*, whether those *Graces* that seeme to be in vs be *true*, or but *counterfait*, and whether the *acts* thereof be fruites of *sincerity*, or but of *hypocrisie*. Let vs not therfore flatter our selues, or be too iolly vpon it, if we finde in our selues some *shewes* of *Godlinesse*; but let vs rather labour to finde out, whether there bee in vs the *power* and *life* of *Godlinesse* or no. For there is a kinde of *righteousnesse* such as it is, an *outward formall* *righteousnesse* in *Scribes*, and *Pharisees*, and *Hypocrites*: but that will not serue the turne; ^a *unlesse* our *righteousnesse* exceede theirs, wee shall in no case enter into the *Kingdome* of *Heauen*. Beloued, *Hypocrisie* is spunne of a fine threed; and is not easily discernable, without very *diligent* *Examination*. And things are not to be measured by the outward *shew*, or by the *lumpe* and *bulke*; but by an *exacter* rule, whether they be *true*, or no. Dost thou *heare* the word of *God* with *joy*, dost thou *beweile* thy *sinnes* with *teares*, dost thou *auoyd* *grosse*

a Mat. 5.20.

grosse finnes with *care*, doest thou *oppose* against common corruptions with *zeale*? These are indeede *comfortable signes*, but no *infallible evidences* of Grace: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Iudas*, and other Hypocrites, either haue not, or might not haue done? But, if not by these fruits; by what other meanes then may a man come to know the *sanctification* of his heart, and the *sincerity* of these affections? Diuines in their Treatises and Writings haue set downe sundry notes and *markes*, whereby to make this tryall: but I would especially commend to your obseruation, *two* only out of all that variety, which *two* are indeede as good as a thousand; namely, *Integrity* and *Constancy*: for these two are neuer in the Hypocrite.

First, for *Integritie*. The Hypocrite (we heard) §. 13.
might goe farre in *hearing*, in *beleenuing*, in *sorrow* by the *markes*;
ing, in *reforming*, in *suffering*: but his affections 1. of *Integri-*
herein, (for so much as they spring not from true *tie*.
Faith, and the conscience of that *Obedience* hee
oweth to God, but from other respects,) are *par-*
tiall in all those Duties; and carry him so farre on-
ly, as those false grounds, which first gaue motion
to those affections, leade him, and no farther. Hee
receiueth *the word* with ioy, so farre as it tickleth
the *care* with choycenesse of phrase, and varietie
of elocution; so farre as it fitteth with his *humour*,
and keepeth faire and farre off from meddling with
his *bosome-sinne*: but hee is not *equally* delighted
with euery part, and with euery point of Gods
word and truth. If the right *string* be touched, if
his

his sweete *darling-sinne* be stirred; that is harsh to him, hee findeth no musicke in that: *rubbe* him
 a Mar. 6. 20. 17. where he is *galled*, and he *kicketh* at it. *Herod heard*
 27. *John Baptist gladly, and did many things willingly:*
 b Luk. 13. 32. but when his incestuous marriage was medled
 withall; then the *b Foxe* was vncafed, and the *Hypocrite* appeared in his owne colours, and the *Baptist* lost first his *libertie*, and then after his *head* for his labour. And the *young man*, when Christ told him, what he must doe to inherite eternall life, in
 c Mat. 19. 17. 20 the generall, [*Keep the Commandements, &c.*] was no doubt, a iolly iocund man, [*All these haue I kept from my youth up:*] but when Christ hitteth him home, and pressech vpon his particular corruption [*One thing is wanting, &c.*] this nipped him in the head, and strooke cold to his heart, and
 d Ibid. vers. 21. (the Text saith) *e he went away sorrowfull.* And euer marke it, in something or other the *Hypocrite* bewraieith himselfe what he is; if not to the *observation* of others, yet at least sufficiently for the *conuiction* of his owne heart, if he would not bee wanting to himselfe in the due search and *triall* of his heart. A mans bloud riseth, when he heareth a *stranger* *swear* an Oath: but if the same man can heare his prentice lie, and equiuocate, and cosen, and neuer moue at it; let him not bee too bragge of his *zeale*: his coldnesse here discovereth the other to haue beene but a *false fire*, and a fruite, not of true *zeale*, but of *Hypocrisie*. A *Iesuite* maketh scruple of *disclosing* an intended treason, reuealed to him in confession; but he maketh no bones of laying a *powder-plot*, or contriuing the *Murther*
 of

of an annointed King: a *Pharisee* is very precise
 in *sithing Mint and Cummin*; but balketh in- f Mat. 23. 23.
slice and mercie: One straineth at a *gnat* and g Ibid. 24.
 swalloweth a *camell*; maketh conscience of
 some petty finnes, neglecting greater: Another
 casteth out a *beame*, but feeleth not a *moate*; ma-
 keth conscience of some greater finnes, neglecteth
 smaller. *Shame* of the world, and the cry of the
 people, maketh him forbear some finnes; an
 eye to his owne priuate and secret *ends*, other some;
fear of temporall punishment, or (it may bee)
 eternall, other some; *hope* of some aduantage
 another way, as in his credit, profit, &c. other
 some; the *terrors* of an affrighted conscience,
 other some: but if in the meane time there be no
 care, nor scruple, nor forbearance of other finnes,
 where there appeareth no hinderance from these
 or the like respects; all is naught, all is but coun-
 terfeit and damnable hypocrisie. The rule neuer
 faileth, ^b *Quicquid propter Deum fit, equaliter fit.* h Op. imper.
 True *obedience*, as it *disputeth* not the command, sect. in Mat.
 but obeyeth *cheerfully*; so neither doth it *diuide* hom. 45.
 the command, but obeyeth *equally*. *Dauid* had
 wanted one maine assurance of the vprightnesse of
 his heart, if he had not had an equall and vniuer-
 sall ⁱ *respect to all Gods Commandements*. That is the i Psal. 119. 6.
first note of Sinceritie; *Integritie*.

The other is *Constancy*; continuance, or lasting. §. 14.
 The *seeming Graces* of Hypocrites may be as for- 2. of Constancy.
ward, and *impetuous* for the time, as the *true Graces* cy.
 of the sincere beleeuers; nay more forward often-
 times: as in the ^a *stony ground*, the seed sprang vp a Mat. 13. 5. 6.

so much the *sooner*, by how much it had the *lesse* depth of earth. But the very same cause, that made it *put up* so soone, made it *wither* againe as soone; euen because it wanted *deepenesse* of earth. So the *Hypocrite*, when the fit taketh him, hee is all on the *spurre*; there is no way with him, but a new man he will become out of hand, yea that hee will; *b Memento turbinis*. But hee setteth on too *violently*, to hold out long: this reformation *ripeneth* too fast, to bee right spirituall fruite: as an horse that is good *at hand*, but naught *at length*, so is the *Hypocrite*; free and fiery for a spurt, but he iadeth and tyreth in a iourney. But *true Grace* all to the contrary; as it *ripeneth* for the most part by *leisure*, so it euer *lasteth* longer: as Philosophers say of *Habits*, that as they are *gotten* hardly, so they are not *lost* easily. Wee heard but now, that the *Faith*, *Repentance*, *Reformation*, *Obedience*, *Ioy*, *Sorrow*, *Zeale*, and other the graces and affections of *Hypocrites*, had their first motion and issue from false and erroneous grounds; as *Shame*, *Feare*, *Hope*, and such respects. And it thence commeth to passe, that where these *respects* cease, which gaue them motion; the *graces* themselues can no more stand, than a *House* can stand, when the *foundation* is taken from vnder it. The *boy* that goeth to his booke, no longer than his Master holdeth the *rod* ouer him; the Masters backe once turned, away goeth the *booke*, and hee to *play*: and right so is it with the *Hypocrite*. Tak away the rod from *Pharaoh*; and hee will be old *Pharaoh* still. And *Ahab*, herein this Chapter thus *humbled before God* at the
 voyce

b Persius.

c Qualitatis
 vera tenor per-
 manet: falsa
 non durat.
 Senec. Epist.
 120.

voice of his *Prophet*; this fit once past, wee see in the next Chapter, regardeth neither *God* nor *Prophet*, but through vnbeliefe ^d *disobeyeth* God, and ^d *King. 22.* *imprisoneth* the Prophet. Now then, here is a wide ^{27.} difference betweene the *Hypocrite*, and the *Godly man*. The one doth all by *sits*, and by *starts*, and by sudden motions and flashes: whereas the other goeth on fairely and *soberly* in a settled constant *regular* course of Humiliation and Obedience. ^e *Aristotle* hath excellently taught vs, to distin- ^e *In Categ. cap. de qualitat.* guish betweene *colours* that arise from *passion*, and from *complexion*. The one, hee saith, is scarce worth the name of a *Quality* or *Colour*; because it scarce giueth *denomination* to the subiect wherein it is. If *Socrates* be of a pale, or an high-coloured *complexion*, to the question [*Qualis est Socrates?* What a like man is *Socrates*?] it may bee fitly answered (saith *Aristotle*) that he is a *pale* man, or that he is an *high-coloured* man. But when a man of another complexion, is yet *pale* for *fear*, or *anger*, or *red* with *blushing*; wee doe not vse to say, neither can wee say properly, that he is a *pale* man, or a *high-coloured* man. Accordingly wee are to pronounce of those good things that sometimes appeare in Hypocrites. We call them indeed *Graces*, and wee doe well, (because they *seeme* to be such, and because we in Charity are to *hope* that they be such, as they *seeme* :) but they are in true iudgement nothing lesse than true *graces*, neither should they indeed (if we were able to discern the falsenesse of them) giue *denomination* to those hypocrites in whom they are found. For why should a

man

man from a sudden and short fit of *Repentance*, or *Zeale*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more than a man for once or twice *blushing* an *high-coloured* man? Then are *Graces* true, when they are *habitually*, and constant, and equall to themselves. That is the *second Note*; *Constancy*.

§. 15.
both ioyned
together for
Tryall.

I will not trouble you with other Notes, besides these. Doe but lay these *two* together; & they will make a perfect good *Rule* for vs to iudge our own hearts by, and to make *tryall* of the sincerity of those good things, that seeme to be in vs. Measure them not by the *present heate*, (for that may be as much, perhaps more, in an *Hypocrite*, than in a true beleener;) but by their *Integrity*, and *Constancy*. A man of a *cold complexion* hath as much *heate*, in a sharpe fit of an *Ague*, as hee that is of a *hot constitution*, and in health; and more too: his blood is more enflamed, and hee burneth more. But whether doe you thinke is the more *kindely* heate; that which commeth from the violence of a *Fever*, or that which ariseth from the condition of a mans *Temper*? No man maketh doubt of it, but this is the more *kindely*, though that may bee more sensible and *intense*. Well then; a man findeth himselfe hot in his body, and faine he would know, whether it be *Calor prater naturam*, or no; whether a kindly and naturall heate, or else the *fore-runner* or *symtome* of some disease. There is no better way to come to that knowledge, than by these two Notes; *Vniuersality*, and *Constancy*. First for *Vniuersality*; Physicians say of *heate*, and *sweat*,
and

and such likethings, *Vniuersalia salutaria, partialia ex morbo*. If a man be hot in one part, and cold in another; as if the *palmes* of his hands burne, and the *soles* of his feet be cold; then all is not right: but if hee be of an indifferent *equall heate* all ouer, that is held a good signe of health. Then for *Constancy* and Lasting; If the heate come by *fits* and *starts*, and *paroxysmes*, leaping eftsoones and suddenly out of one extreame into another, so as the party one while gloweth as hot as *fire*, another while is chill and cold as *ice*, and keepeth not at any certaine stay; that is an ill signe too, and it is to be feared there is an *Ague* either bred, or in breeding: but if hee continue at some reasonable certainty, and within a good mediocrity of heate and cold; it is thought a good signe of health. As men iudge of the state of their *bodies*; by the like rule iudge thou of the state of thy *soule*. First, for *integrity* and vniuersality. Is thy *Repentance*, thy *Obedience*, thy *Zeale*, thy *Hatred* of sinne, other graces in thee *Vniuersall*? equally bent vpon *all good*, equally set against *all euill* things? it is a good signe of Grace and Sanctification in the heart. But if thou *repentest* of one sinne, and *persistest* in another; if thou *obeyest* one commandement, and *breakest* another; if thou art *zealous* in one point, and *coole* in another; if thou *hatest* one vice, and *lovest* another: flatter not thy selfe too much; thou hast reason to suspect all is not sound within. Then for *Continuance* and Lasting. I deny not, but in case of *preuailing temptations*, the godly may haue sometimes vncomfortable and fearefull in-

termisist

permissions in the practice of godlinesse; which yet make him not altogether *Gracelesse*: as a man may haue sometimes *little distempers* in his body, through misdyeet or otherwise, & yet not be heart-sicke; or *greater distempers* too sometimes to make him sicke, and yet be heart-whole. But yet if for the most part, and in the ordinary *constant course* of thy life, thou hast the practice of *Repentance*, and *Obedience*, and other fruites of *grace* in some good comfortable measure; it is a good signe of *Grace*, and *Sanctification* in the heart. But if thou hast these things only by *fits and starts* and sudden *moodes*; and art *sometimes* violently hot vpon them, other *some times* againe, and oftener, key-cold: presume not too much vpon shewes, but suspect thy selfe still of *Hypocrisie*, and *Insincerity*; and neuer cease by repentance and prayer and the constant exercise of other good graces to *Physicke* and *Dyeet* thy soule, till thou hast by Gods goodnesse put thy selfe into some reasonable assurance, that thou art the true childe of God, a *sincere beleuer*, and not an *Hypocrite*; as *Ahab* here, notwithstanding all this his solemne humiliation, was. Here is *Ahab*, an *Hypocrite*; and yet *humbled before the Lord*.

6. 16.

The opening

of the second

Observation,

But yet now, this *Humiliation* such as it was, what should worke it in him? That wee finde declared at verse 27. [*And it came to passe, that when Ahab heard these words, &c.*] There came to him a message from God, by the hand of *Eliab*; and that was it that *humbled* him. Alas, what was *Eliab* to *Ahab*? a silly plaine *Prophet* to a mighty *King*? that

that hee durst thus presume to rush boldly and vn-
sent-for into the presence of such a potent Mo-
narch, who had no lesse power, and withall more
colour, to take away his life, than *Naboths*; and
that when hee was in the top of his iollity, sola-
cing himselfe in the new-taken possession of his
new-gotten Vineyard; and there to his face charge
him plainly *with*, & shake him vp roundly *for*, and
denounce Gods iudgements powerfully *against*,
his bloody abominable oppressions? Wee would
thinke, a *Monarch* nussed vp in *Idolatry*, and accu-
stomed to *blood*, and hardened in *Sinne* and *Obsti-*
nacy, should not haue brooked that insolency
from such a one as *Eliab* was, but haue made his
life a rancome for his sawcinesse. And yet behold,
the words of this *underling* in comparison, how
they fall like *thunder* vpon the great guilty offen-
der, and strike *palsie* into his knees, and *trembling*
into his ioynts, and *tumble* him from the height
of his iollity, and *roll* him in sack-cloth, and ashes,
and *cast* him into a strong fit of legall Humiliation.
Seest thou how Ahab is humbled before mee?

And here now commeth in our *second obserua-* §. 17.
tion: euen, *the Power of Gods word* ouer the Con- *Obseru. 2.*
sciences of obstinate sinners; powerfull to ^a cast *the Power of*
downe strong holds, and euerie high thought that *Gods word,*
exalteth it selfe against God. That which in *Heb. 4.* ^a 2 Cor. 10. 4
(if I mistake not the true vnderstanding of that
place) is spoken of the *Essentiall word* of God, the
second Person in the euer-blessed Trinitie; is also
in some analogie true of the *revealed word* of
God, the Scriptures of the Prophets and Apostles;

A a

that

b Heb. 4. 12.
c τομωτερ

d Ier. 23. 29,

e 1 Sam. 15. 24

f Ion. 3. 5.
g Act. 24. 25.

§. 18.

with the Causes thereof.
3 in the Instrument;

that it ^b is quicke and powerfull, and ^c more cutting than any two-edged sword, piercing euen to the diuiding asunder of the soule and spirit, and of the ioynts and marrow. ^d Is not my word, like as a fire, saith the Lord? and like a hammer, that breaketh the rocke in pieces? Ierem. 23. Like a soft fire; to dissolve and melt the hearts of relenting sinners and true conuerts: but like a strong hammer to batter and breake in pieces the rockie and flintie consciences of obstinate and hardened offenders. Examples hereof if you require: behold in the stories of the Kings, ^e Saul whining when Samuel reproveth him; in the bookes of the Prophets, the ^f Nineuites drooping when Ionas threatneth them; in the Acts of the Apostles, ^g Felix trembling when Paul discourseth before him; in the Martyrologies of the Church, Tyrants and bloudy Persecuters masked at the bold confessions of the poore suffering Christians; in this Chapter, proud Ahab mourning when Eliab telleth him his sinne, and foretelleth him his punishment.

Effects, which might iustly seeme strange to vs; if the Causes were not apparant. One Cause, and the Principall, is in the Instrument, the Word: not from any such strength in it selfe, for so it is but a dead letter; but because of Gods ordinance in it. For in his hands are the hearts and the tongues and the eares both of Kings and Prophets: and hee can easily, when he seeth it good, put the spirit of zeale and of power into the heart of the poorest Prophet, and as easily the spirit of feare and of terror into the heart of the greatest King. He choo-
seth

seth *weake* Instruments, (as here *Elijah*) and yet furnisheth them with *power*, to effect great matters: that so the *glory* might not rest vpon the *instrument*, but redound wholly to him, as to the chiefe agent that imployeth it. ^a *We haue this treasure in earthen vessels*, saith S. Paul, that the excellency of the power may bee of God, and not of vs, 2 Cor. 4. ^a 2 Cor. 4.7. Wee say, *words are but winde*; and indeed the words of the best Minister are no better, as they are *breathed out*, and vttered by sinfull mortall man, whose breath is in his nostrils: but yet this *winde*, as it is *breathed in*, and inspired by the powerfull eternall spirit of God, is strong enough (by his effectuall working with it) not only to shake the *top-branches*, but to rend vp the very *bottom-root* of the tallest Cedar in Libanon. ^b *Vox Domini confringens Cedros*, Psal. 29. [The voyce of the Lord is mightie in operation; the voyce of the Lord is a glorious voyce: The voyce of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Libanon.] ^b Psal. 29.4.5.

Another Cause is in the *Obiect*; and that is the force of *Naturall Conscience*: which the most presumptuous sinner can neuer so stifle, though hee endeauour all hee can to doe it, but that it will bee sometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most liuely; when the voyce of God in his word *awakeneth* it after a long dead sleepe. Then it riseth and *Sampson-like* rouseth vp it selfe, and

§. 19.

2. in the Obiect;

bestirreth it selfe lustily *as a Gyant refreshed with wine*: and it putteth the disquieted patient to such vn-sufferable paine, that he runneth vp and downe like a distracted man, and doth he knoweth not what, and seeketh for ease he knoweth not where. Then hee would giue all *Diues* his wealth for ^a *a drop of water* to coole the heate hee feeleth; and with ^b *Esau* part with his *birth-right*, for any thing though it were neuer so little or meane, that would giue him but the least present refreshing, and pre-serue him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the haire, and *knocking* the brest, and *out-cryes* to heauen, and all those other things, which hee could not abide to heare of in the time of his former security, whi-lest his conscience lay fast asleepe and at rest, are now in all haste and greedily entertained, and all too little: if by any meanes they can possibly giue any ease or asswagement to the present torment he feeleth in his soule.

^a Luk. 16.24.

^b Gen. 25.30.
31.

§.20. A *third Cause* is oftentimes in the *Application* of the Instrument to the Obiect. For although *Gods word* in the generall bee Powerfull; and the *Conscience* of it selfe bee of a stirring Nature: yet then ordinarily doth the *word of God* worke most powerfully vpon the *Consciences* of obstinate sinners, when it is thoroughly and closely *applyed* to some speciall corruption, whereunto the party cannot plead *Not-guilty*; when the *sinne* and the *iudgement* are both so driuen home, that the guiltie offender can neither auoide the *evidence* of the one,

one, nor the feare of the other. A plaine instance whereof wee haue in this present history of King *Ahab*. When *Eliab* first came to him in the Vineyard, he was pert enough, [^a *hast thou found mee, O mine enemy?*] But by that the Prophet had done with him; told him of the sinne, which was notorious, [^b *hast thou killed, and taken possession?*] ^b Ver. 19. foretold him of the iudgement, which was heauy, [^c *I will bring euill vpon thee, and will take away thy Posterity, &c.*] ^c Ver. 21, &c. the man was not the man. *Eliab* left him in a farre other tune, than hee found him in. The Prophets words wrought sore vpon him, and his Conscience wrought sore within him; both together wrought him to the humiliation we now speake of: [*It came to passe, when hee heard these words, that hee rent his clothes, &c.*] If you desire another instance, turne to *Act. 24. 25.* where there is a right good one, and full to this purpose. There we reade, that *Felix* the Romane Deputie in Iury ^d trembled, when *Paul* reasoned of Iustice, ^d *and of Temperance, and of the Iudgement to come.* ^d *Ac. 24. 25.* What was that thing, may wee thinke, in *S. Pauls* reasoning, which especially made *Felix* to tremble? It is commonly taken to be the Doctrine of the last Iudgement: which is indeed a terrible doctrine, and able (if it be thoroughly apprehended) to make the stoutest of the sonnes of men to tremble. But I take it, that is not all. The very thing that made *Felix* tremble, seemeth rather to bee; that *Pauls* discourse fell vpon those speciall vices, wherein hee was notably faulty, and then clapt in close with Iudgement vpon them. For *Felix* was noted

AA. 24. 2. &c.

f Tacit. Hist.
lib. 5.

§. 21.

An inference
against those
that despise
the Word.

22. Cor. 4. 7.

b Ephes. 6. 17.

of much *cruelty* and *iniustice* in the administration of the affaires of Iury, (howsoever *Tertullus* like a smooth Orator, to curry fauour with him, and to doe *Paul* a displeasure, did flatteringly commend his gouernment): and he was noted also of *incontinency*, both otherwise, and especially in marrying *Drusilla* who was another mans wife. *Tacitus* speaking of him in the fifth of his history, painteth him out thus; *Per omnem seruitiam et libidinem ius regium seruili ingenio exercuit*. And for such a man, as gouerned with cruelty and rapine, and liued in vnchast wedlocke, to heare one reason powerfully of *Iustice*, and of *Chastity*, (for so much the word *ixpavta* there vsed properly importeth,) and of *iudgement*; it is no wonder if it make him tremble.

Doest thou consider this and tremble, whosoever thou art, that in thy thoughts *despise* the holy word of God; accounting of it but as of some *humane inuention*, to keepe fooles in awe withall: and thou also, whosoever thou art, that *underaluest* this precious treasure, for the meanenes or other infirmities of the *earthen vessell* wherein it is conueied. Tell me, dost thou not herein struggle against the testimonie and euidence of thine owne heart? Doth not thine owne *Conscience* and *Experience* tell thee, that this *sword of the spirit* hath a keene edge, and biteth and pierceth where it goeth? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very *bone*; and entred euen to the diuiding asunder of the *ioyns* and of the *marrow*? Hath it not sometimes (as it were) by subtile and
“serpentine

"serpentine insinuations strangely wound it selfe
 "through those many crooked and *Labyrinthean*
 "turnings that are in thine heart, into the very in-
 "most corner and center thereof; and there ripped
 "vp thy bowels and thy reynes, and raked out the
 "filth and corruption that lurked within thee; and
 "set the secretest thoughts in order before thy
 "face, in such sort as that thou hast bin stricken
 "with astonishment and horreur at the discovery.
 Though perhaps it haue not yet softened and mel-
 ted thy stony and obdurate heart: yet didst thou
 neuer perceiue it *hammering* about it, with sore
 strokes and knockes, as if it would breake and shi-
 uer it into a thousand pieces. Doubtes thou hast,
 and if thou wouldest deny it, thy *conscience* is able
 to giue thy *tongue* the lye, and to conuince thee to
 thy face. And if thou hast: why then dost thou
 not readily acknowledge the *voice of God* in it, ha-
 uing felt in it that lively *power* and efficacy, which
 it is not possible any *deuice* of the wit of man
 should haue. Take heede then how thou dost *re-
 duce*, or *despise*, or but *undervalue* that, vpon any
 seeming pretence whatsoeuer, for which thou hast
 such a strong witnesse in thine owne heart, from
 the experience of the vnresisted power of it, that it
 is indeede *the word of God*, and not the breath of
 sinfull man. *Felix* trembled at it; *Ahab* was hum-
 bled by it: the one an *Atheist*, the other an *Hypo-
 crite*: thou art worse than either *Atheist* or *Hypo-
 crite*, if it worke not at least as much vpon thee.
 Seest thou how *Ahab* humbled himselfe at the
 voyce of the Prophet?

§. 22.

The successe
of Ahabs
humiliation;

From Ahabs *Humiliation*, and the *Occasion* thereof; passe we now to consider in the last place the *Successe* of it. *Ahab* is *humbled* at the Prophets denouncing of judgement against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to remove, yet) to suspend and adjourne the judgement for a time. [Seest thou how *Ahab* is *humbled* before me? because he *bumbleth* himselfe before me, I will not bring the euill in his dayes &c.] And here must Gods *Holinesse* be brought vnto a tryall; before the barre of carnall reason, if by any meanes it can iustifie it selfe. God *hateth* the workes of Hypocrites; he loatheth euen *sacrifices* without mercy; his soule cannot away with the *oblations* and *new-moones* and solemn feasts of men that haue their hands full of blood; no not though they make many prayers, and tender them with behaviour of greatest deuotion, stretching out their hands towards heauen, and *afflicting* their *soules* with fasting, and hanging down their *heads* as Bulrushes with pensiuenesse: but euen their best *sacrifices*, & *confessions*, and *prayers*, and *humiliations* are an *abomination* vnto him; so farre from appeasing his wrath against other sinnes, as that they prouoke his yet farther displeasure against themselves. Such is the *Holinesse* of our God; and such the *purity* of his nature: with which *holinesse* and *purity* how can it stand, to accept and reward (as here he seemeth to doe) the counterfeit humiliation of such a wretched *hypocrite*, as we now suppose *Ahab* to be.

a Osee. 6. 6.

b Esay 1. 9. - 15.

c Psal. 35. 13.

d Esay. 58. 5.

e Pro. 15. 8.

From

A B A

For

For the clearing of this difficultie; *first* let it be granted; (which I take to be a certaine truth, and for anie thing I know neuer yet gaine said by any,) that *Ahab*, not onely *before*, and *after*, but euen in the act and at the *instant* of this humiliation, was an *Hypocrite*. Let it be granted *secondly*, (which is the thing vrged in the doubt) that this *humiliation* of his, being performed but in *hypocrisie*, was not acceptable to God, as a good worke; but *abominable* before him, as a foule sinne. But yet withall it must be granted *thirdly*, that, although *Ahab* did not well in not being humbled with an vpright heart, yet he had done much worse, if he had not bin humbled at all: and that therefore there was, though no true *spirituall* goodnesse, yet some outward *morall* goodnesse in *Ahabs* humiliation; at least so farre forth, as a thing *lesse* euil may in comparison of a worser thing be termed good. And then are we to know *fourthly*, that it may stand with *Gods holinesse*, as it doth with his *goodnesse* and *justice*, to reward *outward* good things with *outward* good things; and *morall* and *temporary* graces with *worldly* and *temporall* blessings: as here he rewardeth *Ahabs* temporarie and external *humiliation*, with an outward temporall *faueur*, viz. the *ad-iourning* of an outward temporall judgement.

That which hence we would obserue, is, That *God* rewardeth sometimes common graces with common *faueurs*, temporary obedience with temporall beneficence. This is proued vnto vs *first*, from the generall course of *Gods justice*; and his *promise*, grounded vpon that justice, to reward euery man according

§ 23.
and how it
may consist
with the ho-
liness of God.

1

2

3

4

§. 24

Obseru. 3.

concerning

the reward

of common

graces.

1

a Quibus non erat Deus daturus vitam eternam, — si neque hanc eisternam gloriam concederet, non redderetur merces bonis artibus eorum, id est, virtutibus, quibus —
Augustin. 5. de Ciuit. 15.
b Math. 6. 2. 5.
16.

c intelligimus — etiam Ethnicos, si quid boni fecerint, non absque mercede, Dei iudicio prateriri.
Hieron. in Ezek. 29. Gode- uen among the Heathen, ha b often rewarded morall honesty with outward happinesse.
W. Ral. hist. of World, lib. 2. cap. 8. 6. 3.
d 4 Kin. 10. 30
e Ion. 3. 10.

according to his workes. To which *iuslice* of his, and to which *promise* of his it is agreeable, as to recompence *Spirituall* good things with *eternall*, so to recompence *a Morall* good things with *temporall* rewards. Secondly, from speciall expresse warrant of Scripture. In *Math. 6.* Christ saith of Hypocrites more than once, that *b they haue their reward.* As in the doing of their seeming good workes, they *ayme* especially at the *vaine prayse* and commendation of men: so they haue the full *reward* of those workes in the *vaine prayse* & commendation of men. Though they haue no right vnto, nor reason to looke for, a reward hereafter in heauen: yet *they haue their reward* (such as it is, and all they are like to haue) here vpon earth. Thirdly, from particular examples of such, as haue bin temporally rewarded for temporall graces. To omit *c Heathens*, as viz. *Aristides, Cyrus, &c.* for iustice; *Bias, Diogenes &c.* for contempt of the world; *Codrus, Regulus &c.* for loue of their countrey, and zeale to the common good; and sundry others, for other good things: whose *morall vertues* are here in amply rewarded, (if there were nothing else but this,) that their *names* and memories haue bin *preserued* in histories, and *renowned* throughout the world in all succeeding generations. I say, to omit these *Heathens*: we haue examples in Scripture; of *Ahab* here, of *a Iehu*, of the *c Nineuites*, of others elsewhere: who for their temporary obedience, zeale, repentance, & the like, were rewarded; partly by *temporall blessings* vpon themselves and their posteritie, partly by the remouea^l or adiournal^l of

temporall

temporall punishments, which otherwise had speedily overtaken them. *Fourthly*, from the greater to the lesse. God sometimes temporally rewardeth the seruices of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are imployed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis, aut eorum quæ ad finem*, in the doing of such things, as they doe without the least mixture (in their owne purpose and intent) of any respect at all to God or his ends, but meerely for the satisfying of their owne corrupt lusts, and the atchieuing of their owne priuate ends. A notable example whereof we haue in Gods dealing with Nabuchadnezzar in Ezek. 29. where the word of the Lord commeth to Ezekiel, saying, *Son of man, Nabuchadnezzar king of Babylon caused his army to serue a great seruice against Tyrus: euery head was made bald, and euery shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the seruice that he had serued against it: Therefore thus saith the Lord God; behold I will giue the land of Egypt to Nabuchadnezzar king of Babylon: and he shall take her multitude, and it shall be wages for his army. I haue giuen him the land of Egypt for his labour, wherewith he serued against Tyrus; because they wrought for me, saith the Lord God.* In which place we see Egypt is given to Nabuchadnezzar, as a reward for the seruice he did against Tyrus; because therein (though he neither intended any such thing, nor so much as knew it,) he yet was the instrument to worke Gods purpose vpon and against Tyrus.

Ezek. 29. 18,
19. 20.

Tyrus. And then how much more will God reward temporally the seruices and obedience of such, as *purposely* and *knowingly* endeauour an outward conformity vnto the holy will and pleasure of God, though with strong and predominant mixture of their owne corrupt *appetites* and *ends* therewithall?

§. 25.
with sundry
Reasons ther-
of;

I

Now the *Reasons*, why God should thus outwardly reward the outward workes of Hypocrites; are: *First*, the manifestation of his owne Goodnesse: that wee might know how willing hee is to *cherish* the least sparke of any goodnesse in any man, be it *naturall*, or *morall*, or what euer other goodnesse it be; that he might thereby encourage vs, so to labour the improuement of those good things in vs, as to make our selues capable of greater rewards. *Secondly*; his *Iustice* and equity, in measuring vnto sinners and Hypocrites *exactly* according to the measure they mete vnto him. They *serue* him with *graces*, which are not true graces indeede: he *rewardeth* them with *blesings*, which are indeede not true blessings. Somewhat they must doe to God; and therefore they affoord him a little *temporary obedience*, and there is all the *service* he shall haue from them: Somewhat God will doe for them, and in requitall alloweth them a little *temporary fauour*, and there is all the *reward* they must looke for from him. Here is *Quid pro Quo*: They giue God the *outward work*, but without any *heartie affection* to him: God giueth them the *outward benefit*, but without any *heartie affection* to them. For want of which *heartie affection*

affection on both sides, it commeth to passe, that neither is the outward worke truly *acceptable* to him, nor the outward benefit truly *profitable* to them. A *third* reason of Gods thus graciously dealing euen with Hypocrites, may be assigned, with reference to his owne deare *Children* and chosen; for *whose good* especially (next vnder his *owne glory*) all the passages of his diuine providence both vpon them and others are disposed in such sort as they are: as for *whose comfort*, this manner of proceeding maketh very much and sundry wayes; as I shall by and by touch in the *Inferences* from this Obseruation: whereunto I now come, because it is time I should draw towards a Conclusion.

And *first*; by what hath bin already said a way is opened for the clearing of Gods *Holinesse* in these his proceedings. If sometimes he temporally reward Hypocrites; it is not either for their *owne*; or for their *workes* sake, as if he either accepted their *Persons*, or approued their *Obedience*. No: it is but *Lex Talionis*; he dealeth with them, as they deale with him. They doe him but *eye service*; and he giueth them but *eye-wages*. Indeede God can neither be *deceiued*, nor *deceiue*: yet as they would deceiue God in their *service*, with such *obedience* as falleth short of true obedience; so they are deceiued in their *pay* from him, with such *blessings* as fall short of true blessings. And all this may well stand with Gods both *Iustice* and *Holinesse*. *Secondly*; it appeareth from the premises, that Gods thus dealing with wicked and vn sanctified men,

3

§. 26.

And inferences thence;

I

2

men, in thus rewarding their outward good things, giueth no warrant nor strength at all, cyther to that *Popish* corrupt doctrine of *Meritum congrui*, in deseruing the *first grace* by the right vse of *Naturalls*; or to that rotten principle and foundation of the whole frame of Arminianisme, [*Facienti quod in se est, Deus non potest, non debet denegare gratiam.*] We know, God rewards his owne true and *spirituall* *graces* in vs, with increase of those *graces* here, and with glory hereafter: wee see, God rewardeth euen false and outward & *seeming* *graces*, naturall and morall good things, with outward and temporall fauours. And all this is most agreeable to his infinite both *Iustice* and *Mercy*; and may stand with the infinite *Puritie* and *Holinesse* of his nature. But this were rather to make God an *vnjust* and *unholy* God; to binde him to reward the outward and *sinfull* workes of Hypocrites, (for the best *naturall* or *morall* workes without Grace are but such,) with true *sauiing* *Grace* and inward sanctification. Other *Inferences* and vses more might bee added: as *viz. thirdly*, for our *Imitation*; by Gods example to take knowledge of, and to commend, and to cherish euen in wicked men, those *naturall* or *morall* parts that are eminent in them, and whatsoeuer *good thing* they doe in outward actuall conformity to the reuealed will and law of God. And *fourthly*, for *Exhortation* to such, as doe not yet finde any comfortable assurance that their obedience and good workes are true and sincere; yet to goe on, and not to grow *wearie of well-doing*: knowing that their labour

bour is not altogether in vaine ; in as much as their workes (though perhaps done in Hypocrisie) shall procure them *temporall blessings* here, and some abatement withall (I adde that by the way) of stripes and euerlasting *punishment* hereafter.

But I passe by all these and the like *Vses*; and commend but one more vnto you: and that is it which I named before as one Reason of the point obserued, *viz.* the *Comfort* of Gods deare children and seruants; and that sundry waies. *First*, here is comfort for them, against a *Temptation* which often assaulteth them, and that with much *violence* and *danger*: arising from the sense and obseruation of the *prosperitie* and flourishing estate of the wicked in this world. We may see in the *Psalmes*, and elsewhere; how frequently and strongly ^a *David*, and ^b *Iob*, and ^c *Ieremie*, and other godly ones were assailed with this temptation. For thy instruction then, and to arme thee against this so common and vniuersall a tempration: if thou shalt see *fooles on horsebacke*; *ungodly ones* laden with wealth, with honour, with ease; *Hypocrites* blessed with the fat of the earth, and the dew of heauen, and abundance of all the comforts of this life: yet bee not thou discomforted at it, or disquieted with it; ^d *doe not fret thy selfe because of the ungodly, neither bee thou enuious at euill doers.* Thou expectest for thine *inward* Obedience an *unproportionable* reward in the life to come: doe not therefore grudge their *outward* Obedience a *proportionable* reward in this life. Some good things or other thou maiest thinke there are in them.

§. 27.
especially for
Comfort to
the Godly. 1.
against the
prosperitie of
the wicked;

^a Psal. 37. & 73.
^b Iob 21. 7. & c.
^c Ier. 12. 1. & c.

^d Psal. 37. 1.

e Iob 8. 13.
f Psal. 37. 38.

them, for which God bestoweth those outward blessings vpon them. But consider withall, that as they haue their *reward* here, so they haue *all* their reward here: and whatsoeuer their present prosperitie bee, yet the time will come, and that ere long be, when *e the hope of the Hypocrite shall wither,* and *f the end of the wicked shall be cut off.*

§. 28.
2. against
temporall af-
flictions;

Againe, here is a *second Comfort* for the godly against *temporall afflictions*: and it ariseth thus. As Gods loue and fauour goeth not alwaies with those *temporall benefits* hee bestoweth: so on the other side, Gods wrath and displeasure goeth not alwaies with those *temporall afflictions* he inflicteth. For as he rewardeth those few *good things* that are in euill men, with these *temporall benefits*; for whom yet (in his *Iustice*) hee reserueth *eternall damnation*, as the due wages (by that *Iustice*) of their grace-lesse impenitency: so hee punisheth those *remnants of sinne* that are in Godly men, with these *temporall afflictions*; for whom yet (in his *mercy*) hee reserueth *Eternall saluation*, as the due wages (yet by that *mercy* onely) of their Faith, and Repentance, and holy Obedience. As Abraham said to the rich glutton in the Parable Luke 16. *a Sonne, remember that thou in thy life time receinedst thy good things, & likewise Lazarus euill things: but now he is comforted, and thou art tormented.* As if he had said; If thou hadst any thing *good* in thee, remember thou hast thy *reward* in earth already; and now there remaineth for thee nothing, but the *full punishment* of thine vngodlines there in *Hell*: but as for *Lazarus* hee hath had the *chastisement* of his infirmities
on

a Luk. 16. 25.

on earth already; and now remaineth for him nothing, but the *full reward* of his godlinesse here in *Heaven*. Thus the meditation of this Doctrine yeeldeth good Comfort against temporall afflictions.

Here is yet a *third Comfort*, and that of the three the greatest, vnto the Godly; in the firme assurance of their *Eternall reward*. It is one of the Reasons, why God temporally rewardeth the vnfound obedience of naturall, carnall and vnregenerate men; euen to giue his faithfull seruants vndoubted assurance, that hee will in no wise forget their true and sound and sincere obedience. Doth God reward *Abahs temporary Humiliation*? and will he not much more reward thy *heart* and vnfained repentance? Haue the *Hypocrites* their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the *Prodigall sonne* sustained his heart and hope; when he thus discoursed to his owne soule: *b* If all the *hired seruants which are in my Fathers house* haue bread enough and to spare; surely my Father will neuer be so vnmindefull of mee, who am his *Sonne*, though too too vnworthy of that name, as to let me perishe for hunger. Euery temporall blessing bestowed vpon the wicked, ought to bee of the childe of God entertained as a fresh assurance giuen him of his *euermlasting reward* hereafter. *c* *Abraham* gaue gifts to the sonnes of his Concupines; and sent them away: but his onely sonne *Isaac* he kept with him, and gaue him *all that he had*. Right so, God giueth temporall gifts to Hypo-

Bb

crites

h. 29.
3. against
doubtings of
their eternall
reward.

a *Quintus adis-*
eis quos prae-
stinavit ad vi-
tam, qui haec de-
dit etiam eis,
quos prae-
stinavit ad mortem?
Aug. 22. de Ci-
uit. 24.
b Luke 15. 17.

c Gen. 25. 5. 6.

crites and Castawaies, who are *bastards*, and not
 d Gal. 4. 28-31 *sonnes*; (not *sonnes* of the *freemoman*, not *sons*
 of *promise*, nor borne after the *spirit*;) and that is
 their *portion*; when they haue gotten that, they
 haue gotten all they are like to haue, there is no
 more to be looked for at his hands. But as for the
 inheritance, he reserueth that for his deare *Children*,
 the Godly, who are *borne after the spirit*, and
 f Gal. 3. 29. *heyres according vnto promise*: on these hee be-
 g 1. Cor. 3. 21. stoweth all that euer hee hath, (all things are
 h Heb. 1. 2. theirs;) for on them hee bestoweth *his Sonne the*
 heire of all things, in whom are hid all the trea-
 i Rom. 8. 32. sures of all good things, and together *with whom*
 all other things are conueied and made ouer vnto
 them, as accessories and appurtenances of him;
 h 1. Cor. 15. 28. and on them he bestoweth *himselfe*, who is *all in*
 i Psal. 16. 11. *all*, *in whose presence is fulnesse of ioy*, and at whose
 right hand there are pleasures for euermore. To
 which ioy unspeakable and glorious, O thou the
 Father of mercies, who hast promised it vnto vs,
 bring vs in the end, for thy deare *Sonnes* sake Iesus
 Christ, who hath purchased it for vs, and giuen in-
 to our hearts the earnest of his and thy holy Spirit
 to seale it vnto vs. To which blessed *Sonne*, and ho-
 ly Spirit, together with thee O Father, three per-
 sons and one onely wise, gracious, glorious, al-
 mighty and eternall Lord God; bee ascribed by
 vs, and all thy faithfull people throughout the
 world, the whole kingdome, power and glory, for
 euer and euer. Amen. Amen.



THE SECOND SERMON.

Grantham
Linc. 27. Febr.
1610.

3^d KINGS 21. 29.

—because hee humbleth himselfe before mee, I will
not bring the euill in his dayes.



Will not so farre either di-
strust your memories, or strai-
ten my selfe of time for the
deliuery of what I am now
purposed to speake; as to make
any repetition of the particu-
lars which were obserued the
last time from the consideration of *Ahabs* person
and condition, (who was but an Hypocrite,) taken
ioynly with his present carriage, together with
the occasion and successe thereof. He was humbled:
it was the voyce of God by his Prophet that hum-
bled him, 2. vpon his humbling God adiourneth
his punishment. From all which was noted, 1. that
there might bee euen in Hypocrites an outward
formall humiliation, 2. the power and efficacy of
the word of God, able to humble an oppressing
Ahab, 3. the boundlesse mercy of God, in not
suffering

Bb 2

5. r.

A repetition
of three for
mer Obserua-
tions.

suffering the outward formall Humiliation of an
ungodly Hypocrite to passe altogether vnrewar-
ded. All this the last time; by occasion of those
first clauses in the verse, [*Seest thou how Ahab hum-
bleth himselfe before mee? because he humbleth him-
selfe before mee, I will not--*]. We are now next to
consider of the great Favour, which it pleased God
to shew to Ahab vpon his humiliation; what it was,
and wherein it consisted. It was the Remouall, at
least for a time; that is, the suspension of an heauy
Iudgement denounced against Ahab and his house
most deseruedly for his bloody and execrable op-
pression; [*Because hee humbleth himselfe before mee,
I will not bring the euill in his dayes.*]

§. 2. The Euill which God now promiseth hee will
not bring, [*I will not bring the euill in his dayes;*]
is that which in verse 21. hee had threatned, hee
would bring vpon Ahab and vpon his house,
[*Behold I will bring euill vpon thee, and will take
away thy posterity, and will cut off from Ahab him
that pisseth against the wall, and him that is shut up
and left in Israel; and will make thy house like the
house of Ieroboam the sonne of Nebat, and like the
house of Baasha the sonne of Ahijah, for the prouoca-
tion wherewith thou hast prouoked mee to anger, and
made Israel to sinne.*] A great Iudgement, and an
heauy: but the greater the iudgement is, when it
is deserued, and threatned; the greater the mercy
is, if it be afterwards forborne: as some of this
was. But whatsoeuer becommeth of the iudge-
ment; here wee see is *mercy* good store. God
whom is *rich in mercy*, and delighteth to be stiled
the

^c the God of mercies, and the ^d Father of mercies, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Here is mercy, in but *threatning* the punishment, when hee might haue inflicted it; and more mercy, in *not inflicting* the punishment, when hee had threatned it. Here is mercy first, in *suspending* the Punishment, [*I will not bring the Euill:*] and mercy againe, in suspending it for *so long* a time, [*I will not bring the euill in his dayes.*] Of these two points wee shall entreate at this time: and first and principally, of the former.

[*I will not bring the euill.*] It is no new thing to them, that haue read the sacred stories with obseruation, to see God, when men are *humbled* at his threatnings, to *reuoke* them. ^a ἐὼς αὐτῶ ἀπὸ τοῦ φόβου, *saith Chrysostome* more than once: this is euer Gods manner; when men change their *deeds*, to change his *doome*; when they *renounce* their sinners, to *recall* his sentence; when they *repent* of the euill they haue done against him, to *repent of the euill* hee had said hee would doe against them. Search the Scriptures, and say if things runne not thus, as in the most ordinary course: God *commandeth*, and man *disobeyeth*; Man *disobeyeth*, and God *threatneth*; God *threatneth*, and Man *repenteth*; Man *repenteth*, and God *forbearerh*. ^c Abimelech, thou art but a dead man, because of the woman which thou hast taken! but Abimelech restoreth the Prophet his wife vntouched; and God *spareth* him, and hee dyeth not. *Hezekiah*, make thy will, and ^d put thine house in order, for thou shalt dye, and not live! —

§. 3.
Obseru. 4.
Concerning
Gods forbear-
ring of
threatned
iudgements,
^a Chrysost. in
Gen. hom. 25.
& alibi saepe.
^b Ion. 3. 10.

^c Gen. 20. 3. 7.

^d Esay. 38. 1

but *Hezekiah turneth to the wall, and prayeth, and weepeth; and God addeth to his dayes fiftene yeeres. Nineueh, prepare for desolation; for now* *but * forty dayes, and Nineueh shall bee destroyed!* *But Nineueh fasted, and prayed, and repented; and Nineueh stood after that more than fortie yeares twice told. Generally, God neuer yet threatned any punishment vpon person or place: but if they repented, hee either with-held it, or deferred it, or abated it, or sweetened it to them; for the most part proportionably to the truth and measure of their repentance, but howsoeuer alwayes so farre forth as in his infinite wisdom hee hath thought good: some way or other, he euer remitted somewhat of that seuerity and rigour, wherein he threatned it.*

6. 4.
with the
prooffe;

A course, which God hath in some sort bound himselfe vnto, and which hee often and openly professeth hee will hold. Two remarkable testimonies (among sundry other) shall suffice vs to haue proposed at this time, for the cleare and full euidenting hereof. The one in *Jerem. 18. 7. 8.* [*At what instant I shall speake concerning a nation and concerning a kingdome, to plucke up, and to pull downe, and to destroy; If that nation against whom I haue pronounced turne from their euill, I will repent of the euill that I thought to doe vnto them.*] The other in *Ezek. 33. 13. 14* [*When I say to the wicked, thou shalt surely dye; if hee turne from his sinne, and doe that which is lawfull and right, If the wicked restore the pledge, giue againe that hee hath robbed, make in the statutes of life without committing iniquity;*

quity; he shall surely liue, he shall not dye.] And euery where in the Prophets, after *Denunciations* of iudgement follow *exhortations* to Repentance: which were bootelesse, if *Repentance* should not either *preuent* them, or *adiourne* them, or *lessen* them.

You see God both *practiseth* and *professeth* this §. 5.
course: neither of which can seeme strange to vs, and Reasons
if we duely consider, either his *readines* to shew therof: 1.
mercy, or the true *End* of his threatnings. We haue from Gods
partly already touched at the greatnesse of his pronnesse to
mercie. To *shew compassion*, & to *forgiue*, that is the mercy;
thing wherein he most of all delighteth; and therefore he doth *arripere an sam*, take all aduantages as it were, and lay hold on euery occasion to do that: but to *punish*, and take vengeance is *opus alienum*, a Esay 28.21.
as some expound that in *Esay 28. his strange worke*, *his strange act*, a thing he taketh no pleasure in.
• *Vivo, nolo* -- in *Ezek. 33. As I liue saith the Lord God*, b Ezek. 33.11.
I haue no pleasure in the death of the wicked, &c. As the Bee laboureth busily all the day long, and seeketh to euery flower and to euery weede for *Hony*. but *stingeth* not once, vnlesse shee be ill *provoked*: so God bestirreth himselfe, and his bowells yearne within him, to shew compassion, [*• O Ephra-* c Osee 6.4.
im what shall I doe vnto thee?] *O Indah, how shall I entreat thee?* *• why will yee dye, O yee house of Israel?* d Ezek. 18.31.
• Runne to and fro through the streetes of Ierusalem, e Jerem. 5.1.
and seeke if you can find a man, but a man, that I may pardon it.] But vengeance commeth on heauily and vnwillingly, and draweth a sigh from him
[*Hen consolabor! Ah I must, I see there is no re-* f Esay-1.24.
medy,

medy, I must ease me of mine aduersaries, and be a-
 g Math. 23. 37. uenged of mine enemies; & Oh Ierusalem, Ierusalem,
 h Osee. 11. 8. that killest the Prophets -- how oft would I &c.^b How
 shall I giue thee vp Ephraim? -- my heart is turned
 within me; my repentings are kindled together.] So
 i Psal. 103. 8. is our God slow to anger, and loath to strike.^k Qui-
 k Ouid. 1. de que dolet quoties cogitur esse ferox: but plenteous in
 Pont. 3. mercy, as David describeth him in Psal. 103. Neuer
 was man truely and inwardly humbled, but God
 in the riches of his speciall mercy, truely pardoned
 him: neuer was man so much as but outwardly
 humbled, as Ahab here, but God in his common
 and generall mercy, more or lesse forbare him.

§ 6.
 2. from the
 end of his
 threatnings.

a Chrysost. in
 Gen. hom. 25.

b See Dionys.
 Halicarn. lib. 2.
 Antiquit. Liu.
 1. Decad. 1. Cic.
 1 de offic.

Secondly, the end of Gods threatnings also con-
 firmeth this point. For doth he threaten euill
 thinke yee, because he is resolved to inflict it?
 Nothing lesse: rather to the contrary, he there-
 fore threateneth it, that wee by our repentance
 may preuent it, and so hee may not inflict it.
 a *οὐ γὰρ ἐὰν μὴ ἐμὲ καὶ τὸν πληθύν, οὐδὲν ἄλλο ἐν ἡμῖν ἔστιν ὃ ἐκείνῳ ἐναντίον ἐστὶν ὡς ἐμὲ καὶ τὸν πληθύν.*
 faith Saint Chrysostome: he foretelleth what he will
 bring vpon vs, for this very purpose, that he may
 not bring it vpon vs; & warneth before he striketh,
 to make vs carefull to auoyde the stroke. In the an-
 cient Romane state & discipline, the manner was,
 before they made warre vpon any people, first to
 send^b Heralds to proclaime it, (*Bellum indicere, ne*
inferrent,) to the end that if they would make
 their peace by submission, they might preuent the
 warre; nor so onely, but be written also in *albo*
amicorum, enrolled as their friends and confede-
 rates. So God sendeth his Heralds the Prophets,

to threaten vengeance against sinners: not thereby to drive them from hope of mercy, but to draw them to repentance and humiliation; whereby they may not onely turne away the vengeance threatned, but also (if they performe them vnfaignedly and with vpright hearts) interest themselues farther in his fauour and loue. Nor is it to be accounted among the least of Gods mercies, when he might in his iust displeasure ouerwhelme vs in the very act of our sinnes, as ^c Zimri and Cosbi were runne thorough in the very act of filthinesse; and as ^d Pzazab, and ^e Ananias and Sapphira, and some few others whom God picked out to shew *exemplary iudgement* vpon, were stricken dead vpon the sudden for their transgressions: When God might in iustice deale with the same rigour against vs all; I say it is not the least of his mercies, that he *forebearneth* and *forewarneth* and *foretelleth* and *threatneth* vs before he punish; that ^f if we will take any warning, he may do better to vs than he hath said, and not bring vpon vs what he hath threatned.

A point very *Vsefull*, and *Comfortable*: if it be not derogatory to Gods *truth*. Let vs therefore first cleare that; and then proccede to the vses. If God thus reuoke his threatnings, it seemeth he either before *meant* not what he spake; when he *threatned*; or else after when he *reuoketh*, *repenteth* of what he meant: either of which to imagine, far be it from every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falshood*, the other with *lightnesse*. And yet the Scriptures sometimes speake of God

c Numb. 23.8

d 2 Sam. 6.7

e Act. 5. 3. 10.

f *απολέγει, ἵνα**ὑμῶς μαθόντες,**καὶ τοὺς ὀφθαλμοὺς**ἀποστρέψετε,**καὶ μεταβαλέμεθα**αὐτοὺς τὰς ἀγίας**ἐκκλησίας, καὶ τὰς**ἀποστάσεις**αὐτῶν ἀπὸ ὑμῶν.**καὶ τὰς ἐκκλησίας.*

Chrysost. in

Gen. hom. 23.

§. 17.

How all this

may stand

with Gods

truth.

a Gen. 6. 6.
 Psal. 95. 10.
 b Gen. 6. 6.
 1. Sam. 15. 11.
 Jerem. 18. 8.
 Amos. 7. 3. 6.
 Ion 3. 10.

c Num. 23. 19.
 1 Sam. 15. 29.

d 1 Cor. 1. 19.
 20.

e Heb. 13. 8.

f Matth. 24. 35.
 g Ila. 40. 12.
 Math. 5. 18.
 h Psal. 102. 26.
 27.

i Mal. 3. 6.
 8.
 how God is
 sayd to re-
 pent, &c.

God, as if he ^agriued for what he did, or ^brepented of what he spake, or altered what he had purposed: and for the most part, such like affections are giuen him in such places, as endeauour to set forth to the most life his great *mercy* and kindnesse to sinfull mankind. We all know, we cannot indeede giue God any greater glory than the glory of his *mercy*: yet must know withall, that God is not so needy of meanes to worke out his owne glory, as that he should be forced to redeeme the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastnesse*. We are therefore to lay this as a firme ground and infallible, that our God is both truely *Vnchangeable*, and vnchangeably *True*. ^cThe strength of Israel is not as man, that hee should lye, nor as the sonne of man, that hee should repent: his words are not ^dYea and Nay, neither doth hee vse lightnesse. But his words are Yea and Amen; and himselfe ^eyesterday and to day and the same for ever: ^fHeauen and Earth may passe away, yea shall passe away; but not the least ^gittle of Gods words shall passe away vnfulfilled: ^hThey may waxe old as a garment, and as a vesture shall hee change them, and they shall bee changed; but he is the same, and his yeares faile not: neither doe his purposes faile, nor his promises faile, nor his threatenings faile, nor any of his words faile. Let Heauen, and Earth, and Hell, and Angell, and Man, and Diuell, and all change: still still ⁱEgo Deus et non mutor, God he is the Lord of all, and he changeth not.

As for those Phrases then of *Repenting*, *Grieving*

uing, &c. which are spoken of God in the Scriptures: that ^a συγκαταλέγει, whereof S. Chrysostome so often speaketh, salueth them. God speaketh to vs, and therefore speaketh as wee vse to speake, and frameth his language to our ^b dulnesse, and teacheth vs by ^c our owne phrases what hee would haue vs learne; as *Nurses* talke halfe syllables, and ^d lispe out broken language to young children. But what is so spoken ^e ἀνθρωποπαθῶς, of God, after the manner of men; must yet be vnderstood ^f θεοποιητῶς, so as befitteth the Maiestie and perfection of his diuine nature. When he *repenteth* then, we are not so to conceiue it, as if God ^g changed his mind, or *altered* anie thing of his euermlasting purpose and counsell, eyther in *substance* or *circumstances*: it only ^h importeth, that he now doth not that, which, so farre as we could reasonably coniecture by his words, or workes, or our *deserts*, or otherwise, seemed to vs to haue beene his purpose to haue done.

^a καὶ ὅτε περὶ τὸν θάνατον αὐτοῦ, συμπληροῦν καὶ μὲν αὐτὸς ὁ θεὸς τὸν ἑαυτοῦ συγκαταβαίνειν τὴν πενίτην. Chrysost. in Psalm. 6. ^e Nunquam primi consilij Deos punitet. Seneca. 6. de benef. 23. ^f Quod dicit (Penitentiam agam) intelligitur metaphorice dictum: nam homines, quando non implent quod comminati sunt, puniri videntur. Aquin. 1. qu. 19. 7. ad 2.

This for the *Phrases*: but yet the maine doubt ^{h. 9.} for the *thing* it selfe standeth vncleared. *Abimelech* and *Hezekiah* shall dye, and yet *Abimelech* and *Solued*, *Hezekiah* shall not dye; *Nineueh* shall be destroyed, and yet *Nineueh* shall not be destroyed; I will bring euill vpon *Ababs* house, and yet I will not bring it: is not this *Yes* and *Nay*: is not this a plaine contradiction?

^a καὶ τὸ ἀπὸ τοῦ θεοῦ τὸ συγκαταλέγειν τὴν διανοήσας. — ἡ θεὸς ἡμεῶν συγκαταλέγει τὴν ἀνθρώπου τὴν διανοήσας.

Chrysost. in Gen. hom. 3. so also ibid. hom. 15. & 26. & 60. & in Psal. 6. & passim.

^b Pro captu nostro, non pro suo statu. Bernard. lib. 5. de Confid. ad Eugen.

^c τοῖς σωτέσι. φησὶ μὲν ὁ θεὸς μαστὴν ὡς ἐπὶ ἡμῶν διδασκῶν. Chrysost. in Psal. 8.

dition: How is there not here a plaine change of Gods will? If not for substance; because the things were at length performed: yet at least in *circumstance*; because they were not performed at those *times*, and in that *manner*, as they were threatned and foretold. That wretched miscreant *Vorstius*, in stead of vntying this knot, cutteth it: who, to maintaine *Arminian* conclusions from blasphemous Principles, trembleth not to affirme, *In parte aliquâ diuini decreti fieri aliquam mutationem*; that there may be some change made in some part of Gods decree. An assertion vnbecoming an ingenuous *Pagane*, and to be for euer abhorred and held accursed by euery soule that professeth it selfe *Christian*. Admit this once: and let *Man*, yea and the *Diuell*. too, be true; and onely *God* a lyer. Leauē wee him therefore to the iudgement of that great God, whom he hath blasphemed; and seeke wee better satisfaction. That of *Aquinas*, and the Schoolemen, is true, but subtile: that God doth sometimes *Velle mutationem*, though hee doth neuer *mutare voluntatem*; that though hee neuer changeth his will, yet hee sometimes willeth a change. That of *Gregory* is plainer, and no lesse true; *Mutat Deus sententiam, non consilium*: God sometimes changeth the *sentence* which he hath denounced, but neuer the *Counsell* which he hath decreed. Others, otherwise: diuers men conceiuing the same answer for substance, in diuers and different termes. That which is plainest, and giueth fullest satisfaction,

a Vorst. de
Decr.

b Aquin. 1. qu.
19. 7.
c Cum exterius
mutari vide-
tur sententia,
consilium non
mutatur quia
de vnaquaque
re immutabili-
ter intus consti-
tuitur, quicquid
foris mutabili-
ter agitur.
Gregor. in
Moral.

faction, and whereinto the answeres of Gregory, ^{§. 10.} and Aquinas, and the rest, (as many as haue spoken with any truth and pertinency to the point,) ^{by vnderstanding euery clause of exception,} in the last resolution fall; is briefly this. In the whole course of Scripture, Gods threatnings, (and so his promises too,) haue euery a condition annexed vnto them in Gods purpose: which though it be not euery, indeede but seldome expressed; yet is it euery included, and so to bee vnderstood. All Gods promises, (how absolutely so euery expressed,) are made *sub conditione Obedientiae*: and all his threatnings (how absolutely so euery expressed,) *sub conditione Impenitentiae*. And these Conditions, viz. of continuing in Obedience, in all Promises; and of continuing in Impenitency, in all Threatnings, are to be vnderstood of course; whether they be expressed, or not. This is plaine from those two famous places before cited, *Ier. 18.* and *Ezek. 33.*

* When I say to the wicked, thou shalt surely dye; if the wicked turne from his sinne, &c. hee shall surely liue, he shall not dye. Where Almighty God plainly teacheth vs, that we ought so to conceiue of all his threatnings, bee they neuer so peremptorily set downe, (as what more peremptory than this, *Thou shalt surely dye?*) as that he may reserue to him a power of reuocation, in case the parties threatened repent. The examples make it plaine. *Abimelech* shall dye for taking *Sarah*: vnderstand it; vnesse he restore her. *Forty daies*, and *Nineue* shall be destroyed: vnderstand it with this reseruatiō; vnesse they repent. And so of all the rest.

But why is not that clause expressed then? may some

though some-
times not ex-
pressed: be-
cause it is
needlesse;

a Iam's 4.15.

some demand, I answer: first, it needeth not; se-
condly, it booteth not. First, it needeth not. For
God hauing in *Ierem. 18.* and *Ezek. 33.* and else-
where instructed vs in the generall, that all his
Threatnings are to be vnderstood with such clauses
and conditions and reseruations; it is needlesse to
repeate them in euery particular: As amongst
Christian men, who acknowledge Gods proui-
dence to rule in all things, and to dispose of all
actions and euent; it is needlesse in euery speech
de futuro contingente to expresse this clause [*if God
will;*] wee will goe to such or such a place, or doe
such or such a thing, *if God will*: because wee rea-
dily conceiue it, as a clause, which either is, or
should be vnderstood in euery such speech, as *1st.
Iames* requireth. And so in many promises amongst
men, this clause, though not expressed, is yet al-
lowed of course, and to common intendment vn-
derstood, [*Rebus sic stantibus*; things standing and
continuing as now they are:] so as if a man make
a promise absolutely, without expressing that or any
other like clause of *Limitation* or *Exception*, if in
the interim some such v unexpected accident befall,
as maketh that either he *cannot* or *may not* do what
he promised; wee may not in right reason charge
such a man with breach of promise, if he perform
not all hee promised: because the foresaid clause,
though not expressed, is yet presumed to haue been
intended by the Promiser. And that Gods Threat-
nings, as *de iure* they ought to be by vs when wee
heare them, so *de facto* they were vnderstood by
him when he made them, with a secret clause of re-
seruation

seruation and exception in case of *Repantance*; appeareth by the vsuall *practice* of many vpon such threatnings, and the *vse* they made of them. The *Nineuites* when *Jonah* preached destruction within forty daies, without any *expresse clause* of repentance; yet vnderstood it so: else had it beene in vaine for them to haue repented at all, out of an hope of preuenting the iudgement by their repentance; as their speeches shew they did. ^b *For who* ^a *Ion 3.9.* can tell, say they, if God will turne and repent, and turne away from his fierce anger, that wee perish not? The like may be said of *Abimelech*, *Hezekiah*, and others: and of *Ahab* in this place.

Againc, as it is sometimes *needlesse*, so it is alwaies *bootlesse*, to expresse this clause of repentance in the threatnings of God. The expressing of it can doe *little good*; secure ones will repent neuer the sooner for it: but it may doe *much harm*; secure ones may thereby put themselues in fairer hope of forbearance, and so *linger* their repentance till it be too late. Beloued, it is admirable to obserue τὸ ὁμορφύμενον τῷ θεῷ, Gods gracious courses, which hec vscth for the calling of men to repentance. In this particularity whereof we now speak, see how his ^a *Mercy and Truth* are met together, and doe most louingly embrace each other. Where he spareth in the end, it is most certaine he euer meant to spare ^b from the *beginning*: but that his *eueralasting purpose* is part of his *secret counsell*, and *unrevealed will*; which as wee cannot learne, so wee may not seeke to know, till the euent declare it. Now to bring this his *secret purpose* about, he must worke

h. 12.
2. bootlesse.

^a Psal. 85. 10.

^b Deus perseueravit in proposito suo, misericors volens ab initio. Hieronym. in Ion. 3.

с нм̃и̃ про-
 ѡχθ[η] [η] φ[η]ρος
 ηκ̃ αν̃ ηκ̃ου
 ο̃ι ημαρτικ[α]ς
 ο̃ι δε μη ηκ-
 ου, ηκ̃ αν̃ μα-
 τνο̃υται· ο̃ι δε
 μη ματνο̃υται,
 ηκ̃ αν̃ απ[ο]κ[ρ]υ-
 σατο̃ τω̃ πυ-
 ριν. Chrys.
 hom. 5. ad pop.
 Antioch.

worke those men to *repentance*, whom he hath thus
 euerlastingly purposed to spare : else his *justice*
 should become questionable, in finally sparing the
 impenitent. Amongst other meanes to worke men
 to *repentance*, this is one, to *threaten* them with
 such iudgements, as their sinnes haue deserued :
 which *threatning* the more *terrible* it is, the more
 likely it is to be *effectuall*; and the more *peremptory*
 it is, the more *terrible* it is. So then God, to bring
 those men to *repentance* whom hee meaneth to
 spare, in his word and by his messengers denoun-
 ceth against them such *iudgements*, as their sinnes
 haue deserued, and as his *justice* without their re-
 pentance would bring vpon them; denounceth
 them I say *absolutely*, and in a peremptorie forme,
 without any expresse *clause* of reseruatiō or ex-
 ception, the more to terrifie and affright them, and
 to cast them downe to the deeper acknowledge-
 ment of his *justice* and their owne *unworthinesse* :
 which yet are to bee vnderstood *conditionally*, and
 interpreted with reseruatiō and exception of *Re-
 pentance*.

§. 13.

The Inference.

You haue heard euidence enough to acquite
 Gods *Truth*; and doe by this time, I doubt not, per-
 ceiue how, as in all other things, so in the reuoking
 of his threatnings, Gods *Mercy* and his *Truth* goe
 hand in hand together. Let vs now see, what
 profitable *Inferences* may bee raised hence for our
 vse. The summe of all wee haue said, is but this.
 Gods threatnings are *terrible*; but yet *conditionall* :
 and if he spare to execute them, when we are *hum-
 bled* by them, it is a glorious illustration of his
Mercy,

Mercy, but without the least impeachment of his *truth*. Here is something for the *Distressed*, something for the *Secure*, something for *All*, to learne.

First; for the *Distressed*. Consider this, and take comfort; all you that ^a *mourne in Sion*, and groane ^{1. of Comfort;} vnder the waight of Gods heauy displeasure, and ^{to the distressed;} the fearefull expectation of those bitter curses and ^a iudgements, which hee hath threatned against ^{Esay, 61. 3.} sinne. Why doe you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Iustice*, or *Truth*: take them off a little, and refresh them, by fastening them another while vpon his *mercy*. Consider not only *what* hee threateneth: but consider withall *why* hee threatneth, it is, *that* you may repent; and withall *how* hee threatneth, it is, *unlesse* you repent. Hee threatneth to *cast downe* indeed: but vnto *humiliation*, not into *despaire*. Hee shooteth out his *arrowes*, euen *bitter words*: but as ^b *Ionathans* arrowes, for *warning*, ^b 1 Sam. 20. not for *destruction*. Thinke not, hee aymeth ^{20. 21.} so much at thy *punishment*, when he threatneth: alas, if that were the thing he sought, hee could lay on load enough ^c without words: No, it is thy ^c *amendment* hee aimeth at, and seeketh therein: and ^c hee therefore holdeth not his *tongue*, that if thou ^c wilt take it for a warning, hee may hold his *hand*. ^c If the Father doe but *threaten* the childe, when the *rod* lyeth by him; it is very likely hee meaneth ^c not to *correct* him for that time, but only to make ^c him the more *carefull* to obey, and the more *fearefull* to offend, for the time to come. Canst thou thus gather *hope* from the *chiding* of thy *earthly* *father*;

d Heb. 12. 9.

father; and wilt thou finde no *comfort* in the chidings and *threatnings* of thy *heauenly Father*? whose bowels of tender compassion to vs-ward are so much larger, than any earthly Parents can be; by how much himselfe the *Father of spirits* is greater than those *fathers of our flesh*. Yea, but who am I, will some disconsolate soule say, that I should make Gods *threatnings* voide? or what my repentance, that it should *cancell* the Oracles of *Truth*, or *reverse* the *sentence* of the eternall Iudge? Poore distressed soule, that thus disputest against thine owne peace; but seest not the while the vnfathomed depth of Gods *mercy*, and the wonderfull dispensations of his *Truth*. Know, that his *threatnings* are not made *voide*, or of *none effect*, when thou by thy *repentance* stayest the execution of them; yea rather then are they of all other times *most effectuell*: for then doe they most of all accomplish their proper *end*, and the thing for which they were intended, in thy *amendment*. Neither let his *truth* make thee despaire; but remember, that the tenor of all his most *peremptory threatnings* runneth with an *implicite reseruati-on* and *conditionall exception* of Repentance: which *condition* if thou on thy part faithfully performe; the *iudgement* shall bee turned away, and yet Gods *Truth* no whit impaired. This for the *Distressed*.

§. 15. Now for the *Secure*. Moses in Deut. 29. speaketh
 2. of *Terrour*, of a certaine *roote*, that beareth gall and worme-
 to the *secure. wood*; that blesseth it selfe when God *curseth*,
 and standeth vnmoued when God *threatnetb*.
 a Deut. 29. 18. Here is an *Axe* for that *roote*, to *hew* it in pieces;
 19. and

and, vnlesse it ^bbring forth better fruite, to cleane ^b Math. 7.19. it out for the fire. If there be any spriggs or *spurnes* of that *roote* here; let them also consider what hath beene said, and *tremble*. Consider this I say and tremble, all you that make a *mocke* at God, and at his word, and imagine that all his threatnings are but *Bruta fulmina*, empty cracks, and Powder without shot; because sundry of them haue fallen to the ground, and not done the hurt they made shew of. But know, who so euer thou art, that thus abusest the *Mercy*, and despisest the *Truth* of God; that as his *Mercy* neuer did, so his *Truth* shall neuer faile. Thou saiest, some of his *threatnings* haue done no harme: I say as much too; and his *mercy* be blessed for it: but what is that, to secure thee? If any where Gods threatnings did no *harme*, and wrought no *destruction*; it was there only, where they did *good*, and wrought *repentance*. If they haue *turned thee* from thy sinnes, as they haue done some others: there is hope thou maist *turne them* away from thee, as some others haue done. But if they haue done no *good* vpon thee, in working thy *repentance*; certainly they hang ouer thee to doe thee *harme*, and to worke thy *destruction*. Gods *threatnings* are in this respect, as all other his words are, sure and stedfast; and such as ^c shall ^c Esay. 55.11. neuer returne voide, but accomplish that for which they were sent: if not the *one way*, then without all doubt the *other*. If they doe not *humble thee*, they must *ouerwhelme thee*: if they worke not thy *conversion*, they will thy *ruine*. As some strong *Rhy-sicke*, that either *mendeth*, or *enderth* the Patient; so

are these. And therefore when *iudgements* are denounced; resolute quickly, off or on : Here is all the choyce that is left thee, either *Repent*, or *Suffer*. There is a generation of men, that (as *Moses* complaineth) ^d *when they heare the words of Gods curse, blesse themselves in their hearts, and say they shall haue peace, though they walke in the imagination of their owne hearts; that (as S. Paul complaineth)* ^e *despise the riches of his goodnesse and forbearance and long-suffering, not taking knowledge that the goodnesse of God would lead them to repentance; that (as S. Peter complaineth)* ^f *walke after their owne lusts, and scoffingly iest at Gods iudgements, saying, where is the promise of his comming?* But let such secure and carnall scoffers bee assured, that howsoeuer others speed, they shall neuer goe unpunished : Whatsoeuer becommeth of Gods *threatnings* against others; certainly they shall fall *heany* vpon them. They that haue taught vs their conditions, *Moses* and *Paul*, and *Peter*; haue taught vs also their punishments. *Moses* telleth such a one, how euer others are dealt with, that ^g *Deut. 19. 20.* yet ^h *the Lord will not spare him; but the anger of the Lord and his ieaousie shall smoake against that man, and all the curses that are written in Gods booke shall light vpon him, and the Lord shall blot out his name from vnder heauen.* S. *Paul* telleth such men, that by despising the riches of his goodnesse and forbearance, they doe but ⁱ *treasure vp vnto themselves wrath against the great day of wrath, and of the reuelation of the righteous iudgement of God.* S. *Peter* telleth them, howsoeuer they not only *sleepe,*

sleep, but euen *snort* in deep security; that yet ¹ *their* iudgement of long time sleepeth not, and their damnation is *not* so much as *slumbereth*. Doe thou then take heed, whosoever thou art, & whatsoever thou dost, that thou *abuse* not the *Mercy* of God: and to *disorce* it from his *Truth*, is to abuse it. If when God *threatneth*, thou layest aside his *Truth*, & presumest on his *bare Mercy*: when he *punisheth*, take heed he doe not cry quittance with thee, by laying aside his *Mercy*, and manifesting his *bare Truth*. God is ^k *patient and mercifull*: Patience will ^k *Psal. 145. 8.* beare much, Mercy forbeare much: but being scorned, and prouoked, & dared, ¹ *Patience* it selfe turneth *furiosus*, and *Mercy* it selfe *cruell*. It is *Mercy*, ¹ *Furor fit lesa sapius patientia.* that *threatneth*; it is *Iustice*, that *punisheth*. *Mercy* hath the *first* turne; and if by *Faith* and *Repentance* we lay timely hold of it, we may keepe it for euer, and (reuenging) *Iustice* shall haue nothing to doe with vs. But if carelesse and secure we slip the opportunity, and neglect the time of *Mercy*; the *next* turne belongeth to *Iustice*: which will render *iudgement without Mercy*, to them that *forgot* God, and *despised* his *Mercy*. That for the *Secure*.

Now *thirdly*, and generally for *All*. What God hath *ioyned together*, let no man put *asunder*. God hath purposely in his *threats* ioyned and tempered *Mercy* and *Truth* together; that wee might take them together, and profit by them together.

* *Diuidat hac siquis, faciunt discreta venenum; Antidotum sumet, qui sociata bibet*: as hee spake of the two poysons. Either of these single, though not through any *malignant quality* in themselves,

(God forbid wee should thinke so;) yet through the *corrupt temperature* of our soules, becommeth ranke and deadly *poyson* to vs. Take *Mercy* without Truth; as a *cold Poisson* it benummeth vs, and maketh vs stupid with *carelesse security*. Take *Truth* without Mercy; as an *hot poisson* it scaldeth vs, and scortcheth vs in the flames of *restlesse Despaire*. Take both together, and mixe them well: as *hot and cold poisons*, fitly tempered by the skill of the Apothecarie, become medicinable; so are Gods *Mercy* and *Truth* restorative to the soule. The consideration of his Truth *humbleth* vs; without it wee would be *fearelesse*: the consideration of his Mercy *supporteth* vs; without it wee would be *hopelesse*. Truth begetteth *Feare* and *Repentance*; Mercy, *Faith* and *Hope*: and these two *Faith* and *Repentance* keepe the soule euen, and vp-right and steddy, as the *ballast* and *sayle* doe the ship; that for all the rough waues and weather that encountereth her in the troublesome sea of this World, shee miscarryeth not, but arriueth safe and ioyfull in the hauen where shee would be. *Faith* without Repentance, is not *Faith*, but *Presumption*; like a Ship *all sayle*, and no ballast, that *tippeth ouer* with euery blast: and *Repentance* without Faith, is not *Repentance* but *Despaire*; like a Ship *all ballast*, and no sayle, which *sinketh* with her owne weight. What is it then, that wee are to doe; to turne away Gods wrath from vs, and to escape the iudgements, he threatneth against vs? Euen this: As in his *Comminations*, hee ioyneth *Mercy* and *Truth* together; so are wee in our *Humiliations* to
ioyne

ioyne *Faith* and *Repentance* together. His threatnings are *true*: let vs not *presume* of forbearance; but *feare*, since hee hath threatned, that *vnlesse we repent*, he will *strike* vs. Yet his threatnings are but *conditionall*: let vs not *despaire* of forbearance; but *hope*, although hee hath threatned, that yet *if wee repent*, he will *spare* vs. That is the course, which the *godly*, guided by the direction of his *holy Spirit*, haue euer truely and sincerely held; and found it euer *comfortable* to assure them of sound peace, and reconciliation with God. That is the course, which the very *Hypocrites*, from the suggestion of *naturall conscience*, haue sometimes offered at, as farre as Nature (enlightened, but *vnrenewed*) could leade them; and found it *effectuall*, to procure them at the least some *forbearance* of threatned iudgements, or *abatement* of temporall euills from God.

Thus haue you heard *three Vses* made, of Gods *Mercy* in reuoking, ioyned with his *Truth* in performing, what he *threatneth*. *One*, to cheare vp the *distressed*; that hee *despaire* not, when God threatneth: *another*, to shake vp the *secure*; that hee *despise* not, when God threatneth: a *third*, to quicken vp *all*; that they *beleene* and *repent*, when God threatneth. There is yet another *generall Vse* to be made hereof; which, though it bee not proper to the present argument, yet I cannot willingly passe without a little touching at it: and that is, to instruct vs for the vnderstanding of Gods *promises*. For *contraries*, (as *Promises* and *Threatnings* are,) being of the like kinde and reason

§. 17.

The Promises of God how to be understood;

a Tit. 1. 2.

b 2 Cor. 1. 20.

c Heb. 6. 18.

son either with other, doe mutually *giue* and *take* light either *to* and *from* other. Gods *threatnings* are true and stedfast: his *Promises* are so too [** promissit qui non mentitur Deus, which God that cannot lye hath promised*] saith the Apostle in one place; and in another. [** All the promises of God are Yea and Amen:*] and where in a third place hee speaketh of ** two immutable things, in which it was impossible for God to lye*, his Promise one of those two. The *Promises* then of God are *true*; as his *Threatnings* are. Now looke on those *Threatnings* againe; which wee haue already found to be *true*, but withall *Conditionall*, and such as must be euer vnderstood with a *clause* of reseruatiō or exception. It is so also in the *Promises* of God: they are *true*, but yet *conditionall*, and so they must euer be vnderstood with a *conditionall clause*. The *exception* there to be vnderstood, is *Repentance*: and the *Condition* here, *Obedience*. What God *threatneth* to doe vnto vs, *absolutely* in words; the meaning is, hee will doe it, *unlesse wee repent and amend*: and what hee *promiseth* to doe for vs, *absolutely* in words; the meaning is, he will doe it, *if wee beleene and obey*. And for so much as this *clause* is to be vnderstood of course, in all Gods *promises*: we may not charge him with *breach of Promise*, though after hee doe not *really* performe that to vs, which the *letter* of his promise did import, if we *breake* the condition, and *obey* not.

6. 18:
and enter-
sained.

Wouldest thou know then, how thou art to *entertaine* Gods promises, & with what assurance to *expect* them: I answer, with a *confident*, and *obedient* heart.

heart. *Confident*, because hee is *true*, that hath promised; *Obedient*, because that is the *condition*, vnder which hee hath promised: Here is a curbe then for those mens *presumption*; who liuing in sinne, and continuing in *disobedience*, dare yet lay claime to the good *Promises* of God. If such men euer had any seeming *interest* in Gods *Promises*; the interest they had, they had but by *contract* and couenant: and that *covenant*, whether either of the two it was, *Law* or *Gospel*, it was *conditionall*. The couenant of the *Law* wholly, and *à Priori* conditionall; *Hoc fac & viues, Doe this and Liue*: & the *Couenant* of the *Gospel* too, after a sort, and *à Posteriori* Conditionall; *Crede & Viues, Belieue and Liue*. If then they haue broken the *conditions* of both *covenants*, and doe neither *Belieue*, nor *Doe* what is required: they haue by their *Vnbeliefe* and *Disobedience* forfeited all that seeming *interest* they had in those *Promises*. Gods *Promises* then, though they be the very maine supporters of our *Christian Faith* and *Hope*, to as many of vs, as whose consciences can witnesse vnto vs a sincere *desire* & *endeavour* of performing that *Obedience* we haue couenanted; yet are they to be embraced euen by such of vs, with a reuerend *feare* and *trembling*, at our owne vnworthinesse. But as for the *uncleane*, and *filthy*, and *polluted*; those *Swine* and *Dogs*, *Math. 6. 6.* that delight in sinne and disobedience, and euery abomination: they may set their hearts at rest for these matters; they haue neither *part* nor *fellowship* in any of the *sweet promises* of God. Let dirty
Swine

c 2. Pet. 2. 22.

d Math. 6. 6.

e 2 Pet. 2. 22.

f Math. 15. 26.

g Reu. 22. 11.

h Heb. 4. 1.

§. 19.

The opening
of the24 King. 10.
10.

Swine wallow in their owne *filth*; these rich *pearles* are not for them, they are too *precious*: let hungry *Dogs* glut themselves with their owne *vomite*; the *Childrens bread* is not for them, it is too *delicious*: Let him that will be *filthy*, *be filthy still*; the *promises* of God are *holy things*, and belong to none but those that are *holy*, and desire to be holy still. For our selues in a word; let vs *hope*, that a promise being left vs, if with faith and obedience and patience we *waite* for it, we shall in due time *receiue* it: but withall *let vs feare*, (as the Apostle exhorteth *Heb. 4.*) *lest a promise being left vs*, through disobedience or vnbeliefe, *any of vs should seeme to come short of it.*

Thus much of the former thing proposed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the reuocation and suspension of of threatned iudgements; by occasion of these words [*I will not bring the Euill.*] There is yet a *Circumstance* remaining, of this generall part of my Text, which would not be forgotten: it is the extent of time, for the suspending of the iudge- [*I will not bring the Euill in his dayes.*] Something I would speake of it too by your patience: it shall not be much, because the season is sharpe, I haue not much sand to spend. *I will not bring the euill in his dayes.* The iudgement denounced against *Ababs* house, was in the end executed vpon it; as appeareth in the sequelle of the story, and especially from those words of *Iehu* (who was himselfe the instrument raised vp by the Lord, and vsed for that execution,) in 4. King. 10. *[know that*

that there shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Eliah.] Which were enough, (if there were nothing else to be said) to iustifie Gods Truth in this one particular. That which Ahab gained by his humiliation, was only the *deferring* of it for his time; I will not bring the euill in his *dayes*. As if God had said, This wretched king hath *prouoked* me, and pulled down a *curse* from me vpon his house, which it were but iust to *bring vpon* him and it without farther delay: yet because he made not a *scoffe* at my Prophet, but *ooke* my words something to heart, and was *humbled* by them; he shall not say, but I will deale *mercifully* with him, and beyond his merit: as ill as he deserueth it, I will doe him this fauour, *I will not bring the euill* that is determined against his house, *in his dayes*.

§ 20.

The thing I would obserue hence, is; That, *5. Obseruati-*
when God hath determined a iudgement vpon any on: that
people, family, or place; it is his great mercy to vs, if though it be
he doe not let vs live to see it. It cannot but be a *some grieffe to*
great grieffe, I say not now to a religious, but euen) *foresee the*
to any soule, that hath not quite cast off all natu- *euils to come;*
rall affection; to *forethinke* and *foreknow* the future
calamities of his *countrie* and *kindred*.^a Xerxes
could not forbear *weeping*, beholding his huge
army that followed him; onely to thinke, that *Max. 9. 13.*
within some few scores of yeares so many *thou-*
sands of proper men would be all *dead* and rotten:
and yet that a thing that must needes haue *happened*

^a Herodot. in
Polyh; Valer.
Max. 9. 13.

ned by the *necessitie* of nature, if no sad *accident* or common calamitie should hasten the accomplishment of it. The declination of a *Commonwealth*, and the funerall of a *Kingdome*, foreseene in the generall *corruption of manners* and *decay of discipline*, (the most certaine *symptomes* of a tottering State;) haue fetched *teares* from the eyes, and *bloud* from the hearts, of heathen men zealously affected to their Countrey. How much more *griefe* then must it needes be, to them that acknowledge the true God, not onely to *fore-know* the extraordinary *plagues* and miseries and calamities which shall befall their posteritie: but also to *fore-read* in them Gods fierce *wrath* and heauie displeasure and bitter vengeance, against their owne sinnes, and the sinnes of their posterity: Our blessed Sauour, though himselfe *without sinne*, and so no way *accessory* to the procuring of the euills that should ensue, could not yet but

b Luk. 19. 41.

weepe over the City of Ierusalem, when he beheld the present *securitie*, and the future *ruine* thereof.

§. 21.

yet it is some
happinesse, to
be taken a-
way before
they come.

A *griefe* it is then to know these things shall happen: but some *happinesse* withall, and to be acknowledged as a great fauour from God, to be assured that we shall neuer see them. It is no small *Mercy* in him, it is no small *Comfort* to vs: if either hee *take vs away*, before his iudgements come; or *keepe* his iudgements away, till we be gone. When God had told *Abraham* in *Gen. 15.* that his *seede* should be a *stranger* in a land that was not theirs, meaning *Egypt*, where they should be

a Gen. 15. 13.
—15.

be

3. KINGS 21. 29. *The second Sermon.*

351

be kept vnder, and afflicted 400. yeares: lest the good Patriarch should haue beene swallowed vp with griefe at it; hee comforteth him, as with a promise of their glorious *deliuerance* at the last, so with a promise also of *prosperitie* to his owne person, and for his owne time, [*But thou shalt go to thy fathers in peace, & shalt be buried in a good old age, vers. 15.*]. In *Esay 39.* when *Hezekiah* heard from the mouth of the Prophet *Esaiah*, that all the *treasures* in the Lords house & in the Kings house should be carried into *Babylon*, and that his *sonnes* whom he should beget should be taken away, and made *Eunuchs* in the palace of the King of *Babylon*: he submitted himself (as it became him to do,) to the sentence of God; and comforted himselfe with this, that yet *there should be peace and truth in his dayes, vers. 8.* In *4. King. 22.* when *Huldah* had prophesied of the euill that God would bring vpon the City of *Ierusalem*, and the whole land of *Iudah*; in the name of the Lord shee pronounceth this as a *courtesie* from the Lord vnto good King *Iosiah*, [*Because thy heart was tender, and thou hast humbled thy selfe --- Behold therefore I will gather thee vnto thy fathers, and thou shalt be gathered vnto thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place.*] vers. last.

b Esay. 39. 6-8

c 4. King. 2. 16-20.

Indeed euery man should haue, and euery good man hath, an *honest care* of posterity; would reioyce to see things settled well for them, would grieue to see things likely to goe ill with them. That common speech which was so frequent with

§. 22.

with the Reason;

* *Liberius,*

a Dio. lib. 57.
 b *illa vox scelerata* atque in
humana—Cic.
 3. de finib. *Vox*
magna et de-
testabilis. Senec.
 2. de Clement.
 2.
 c *Everſo iuvat*
orbe mori.
 Dicitur Raffi-
 ni apud Clau-
 dian.
 d Nero. apud
 Sucton. in Ne-
 rone, cap. 38.
 e Arist. 1. Ethic.
 11.
 f Terent.
 Andr. 4. 1.
 g *φιλέει δ' ἑ-*
αυτὸν πατρὸς
ἰδούς ἑδύνα.

Liberius, was monstrous, and not *saucouring* of
 common humanity *Ἐμὲ θανόντα γαῖα μὲν χεῖρα πνέει,*
 When I am gone, let heaven and earth be jumbled
 againe into their old Chaos: but hee that mended
 it, with *ἔμὲ γὰρ ζώντα*, yea (saith he,) whilest I live; see-
 meth to haue renounced all that was man in him.
Aristotle hath taught vs better, what reason
 taught him, that *Res posterorum pertinent ad de-*
functos; the good or euill of those that come af-
 ter vs, doth more than nothing concerne vs, when
 we are dead and gone. This is true & but yet
Proximus egomet mi, though it were the speech of
 a *Sharke* in the Comedy; will beare a *good con-*
struction; Euery man is *neereſt* to himſelfe: and
 that *Charity*, which looketh *abroad*, and seeketh
 not *onely* her owne, yet beginneth *at home*, and
 seeketh *first* her owne. Whence it is, that a *godly*
man, as he hath just cause to *griene* for posterities
 ſake, if they muſt *fee*le Gods judgements; ſo hee
 hath good cause to *reioyce* for his owne ſake, if he
 ſhall *eſcape* them: and he is no leſſe to take know-
 ledge of Gods *Mercy*, in ſparing him; than of his
Juſtice, in ſtriking them.

§. 23.
and uſes ther-
of: the firſt;

This point is *uſefull* many wayes: I will touch
 but ſome of them, and that very briefly. *First*, here
 is one *Comfort*, amongst many other, againſt the
 bitterneſſe of *temporall death*. If God cut thee off
 in the *miaddeſt* of thy daies, and *beſt* of thy ſtrength;
 if *death* turne thee *pale*, before *age* haue turned thee
gray; if the flower be *plucked* off before it begin to
wither: grudge not at thy lot therein; but meeete
 Gods Meſſenger *cheerfully*, & embrace him *thank-*
fully.

fully. It may bee, God hath some great worke in hand, from which he meaneth to saue thee. It may be, he *sendeth* death to thee, as he sent his ^a *Angel* ^a Gen. 19. 16. to *Lot*; to *plucke thee* out of the middest of a forward and crooked generation, and to snatch thee away, lest a worse thing than death should happen vnto thee. Cast not therefore a longing eye back vpon *Sodome*, neither desire to linger in the *plaine*; (it is but a *vallie of teares* and *miserie*;) but vp to the *mountaine* from whence commeth thy *saluation*, lest some euill ouertake thee. Possibly that which thou thinkest an *untimely death*, may bee to thee a *double aduantage*: a great aduantage, in *vsbering* thee so early into Gods glorious *presence*; and some aduantage too, in *plucking* thee so *seasonably* from Gods imminent *iudgements*. It is a fauour to be ^b taken away betimes, when euill is determined vpon those that are left.

^b non mehercule quenuquam audio hoc anno ereptum, qui mihi non a Diis immort. ereptus

ex his miserijs, & ex iniquissima conditione vite videretur. Cic. 5. epist. 16. Fuit hoc luctuosum suis, acerbum patrie, graue bonis omnibus: sed ita tamen Remp. casus secuti sunt, ut mihi non erepta L. Crasso a Diis Imm. vita, sed donata mors esse videretur. Non vidit flagrantem &c. Id. 3. de Orat. Fortunatus illius [Hortensii] exitus, qui ea non vidit cum fierent, que preuidit futura—sed illum videtur felicitas ipsius, qua semper est usus, ab eis miserijs que consecuta sunt, morte vindicasse. Id in Bruto.

Secondly, here is a *warning* for vs, to take consideration of the losse of good or *usefull* men; and to *the second*; *fear*, when they are going from vs, that some euill is *comming* towards vs. The Prophet complaineth of the too great and generall neglect hereof in his times; [^a *The righteous perisheth, and no man layeth it to heart*; and *mercifull men* are taken away, none considering that the *righteous* is taken away from the *euill*

^a Esay 57.1.

euill to come. Esay 57.] When God sendeth his
 b Gen. 19. 16. b *Angel* to plucke out his righteous *Lots*, what
 may *Sodome* expect but *fire and brimstone* to be rai-
 ned down vpon them? When he plucketh vp the
 fairest and choysest *flowers* in his garden, & crop-
 peth off the tops of the goodliest *poppies*: who can
 thinke other, than that he meaneth to lay his *gar-*
den wast, and to turne it into a wilde *wildernesse*?
 When he vndermineth the maine *pillars* of the
 house, taketh away the very *props* and *buttresses* of
 Church & Cōmonweale; sweepeth away religi-
 c *Peritura vr-*
bis, aut malo-
rum imminen-
tium, vel futu-
re labis, hoc pri-
mum indicium
est, si decidat vi-
ri consultores.
 Ambros de
 Cain & Abel
 c. 3.
 c *Princes*, wise *Senatours*, zealous *Magistrates*,
 painefull *Ministers*, men of eminent *ranck*, *gifts*, or
example: who can bee secure, that either *Church*,
 or *Common weale* shall stand vp long; and not *tot-*
ter at least, if not *fall*? God in *Mercy*, taketh such a-
 way from the *euil* to come: we in *wisedome* should
 look for *euil* to come, when God taketh such away.

§ 25. Thirdly; here is *instruction* for Worldlings, to
 the third. make much of those *few* godly ones that liue a-
 mong them: for they are the very *pawnes* of their
 peace, and the *pledges* of their securitie. Thinke
 not, yee *filthy Sodomites*, it is for your owne sakes,
 that yee haue been spared so long; know to whom
 a Gen. 19. 9. you are beholden: This *fellow that came in to*
soiourne among you, this *stranger*, this *Lott*, whom
 you so hate, and maligne, and disquiet; hee it is
 that hath *bayled* you hitherto, and giuen you *pro-*
tection. Despise not Gods patience, and long-suf-
 fering, yee *prophane ones*; neither blesse your selues
 in your vngodly waies: neither say, *Wee prosper*,
 though wee walke in the lusts of our hearts. This
 and

and thus wee haue done, and nothing hath beene
done to vs, God holdeth his *hand*, and he holdeth
his *tongue* at vs; surely ^b *he is such a one as our selues.* ^b P sal. 30.21.
Learne, O yee *despisers*, that if God thus forbear
you, it is not at all for your owne sakes, or because
he careth not to punish euill-doers: no; he hath a
little *remnant*, a ^c *little flock*, a little *handfull* of his ^c Luke 12. 32.
owne among you; a ^d *few names* that haue giuen ^d Reu. 3. 4.
themselues vnto him, and call vpon him daily for
mercy vpon the land, and that ^e *weepe* and *mourne* ^e Ezek 9. 4.
in secret and vpon their beds for your abomina-
tions; whom you *hate*, and *despise*, and *persecute*,
and *defame*, and account as the very *scumme* of the
people, and the refuse and *off-scouring* of all things;
to whom yet you owe your preservation. Surely,
if it were not for some godly *Iehoshaphat* or other,
whose ^f *presence* God regardeth among you; if it ^f 4. King. 3. 14.
were not for some zealous *Moses* or other that
^g *standeth in the gap* for you: Gods wrath had en- ^g P sal. 106. 23.
tered in vpon you long ere this, as a mighty *breach*
of water; and as an ouerflowing *deluge* ouerwhel-
med you; and you had beene swept away as with
the ^h *besome of destruction*, and deuoured as *stubble* ^h Esay 14. 23.
before the fire. It is ⁱ *the innocent that deliuereth* ⁱ Iob 22. 30.
the land, and repriueth it from destruction, when
the sentence of desolation is pronounced against
it; and it is *deliuered by the purenesse of his hands*.
O the goodnesse of our God! that would haue
spared the *fiue Cities* of the salt sea, if among so
many thousands of beastly & filthy persons there
had been found but ^k *ten righteous ones*; and that ^k Gen. 18. 32.
was for each city, but *two* persons: nay, that would
D d haue

Ier. 5. 1.

... 10. 1. 1.

... 10. 1. 1.

... 10. 1. 1.

m Luke 19. 42

... 10. 1. 1.

... 10. 1. 1.

n. Psal. 50. 22.

haue pardoned *Ierusalem*, if in all the *streetes and broad places thereof*, replenished with a world of Idolaters, and Swearers, and Adulterers, and Oppressours, there had bin found but *one* single man, *that executed iudgement, and sought the truth* from his heart. But oh the *madnesse* of the men of this foolish world withall ! who seek to doe *them* most *mischiefe* of all others, who of all others do them most good ; thirsting most after their *destruction*, who are the chiefeest instruments of their *preservation*. Oh *foolish and mad* world ! if thou hadst but wit enough, yet, yet to *hugge* and to *make much of* that little flocke, the *hostages* of thy peace, and the *earnest* of thy tranquillity ! if thou wouldest but *know, euen thou, at least in this thy day, the things that belong vnto thy peace* ! Thou art yet happy, that God hath a *remnant* in thee : and if thou knewest how to make vse of this happinesse, *at least in this thy day*, by honouring their *persons*, by procuring their *safety* and welfare, by following their *examples*, by praying for their *continuance* ; thou mightest be *still, and more, and euer* happy. But if these *things*, that belong vnto thy peace, *bee now hidden from thine eyes* ; if these *men*, that *prolong* thy peace, and *prorogue* thy destruction, *bee now despised* in thy heart, in this day of thy peace : God is *iust* ; Thou knowest not how *soone* they may be taken from thee : and though he doe not bring the euill vpon thee *in their daies* ; when they are gone, thou knowest not how *soone* vengeance may ouertake thee, and *then shall he teare thee in pieces, and there shall be none left to deliuer thee.*

I haue now done. Beseech wee God the Father §. 26.
 of mercies, for his deare sonne Iesus Christ his sake, the Conclu-
 to shed his *Holy Spirit* into our hearts; that by his *son*.
 good blessing vpon vs, that which hath beene pre-
 sently deliuered agreeably to his holy truth and
 word, may take *roote downwards* in our hearts, and
 bring forth *fruite upwards* in our liues and conuer-
 sations: and so to assist vs euer with his grace, that
 we may with *humble confidence* lay hold on his *mer-*
cies, with *cheerfull reuerence* tremble at his *iudge-*
ments, by *unsained repentance* turne from vs what
 he hath *threatned*, and by *unwearied Obedience* as-
 sure vnto vs what he hath *promised*. To which
 Holy Father, Sonne, and Spirit, three
 persons, and &c.

THE
Dd 2



At Grantham
Linc. 19. Iun.
1621.

THE THIRD SERMON.

3 KINGS 21. 29.

*—I will not bring the euill in his dayes: but in his
sonnes dayes will I bring the euill vpon his house.*

§. I.
*The doubts
proposed.*



Come now this third time to
entreate of this Scripture, and
(by Gods helpe) to finish it.
Of the *three* parts whereof,
heretofore propounded, viz.
1. *Ahabs Humiliation*; 2. the
Suspension of his iudgement
for life; 3. and the *Denolution* of it vpon *Iehoram*;
the two former hauing beene already handled:
the last only now remaineth to bee considered of.
In the prosecution whereof; as heretofore wee
haue cleared Gods *Holineffe*, and *Truth*: so wee
shall be now occasioned to cleare his *Iustice*, from
such imputations, as might seeme to lye vpon it
from this Act. And that in *three* respects; accor-
dingly as *Iehoram*, who standeth here punishable
for *Ahabs* sinne, may be considered in a *threefold*
reference to *Ahab*: that is to say, either *relatè*, as the
sonne

sonne of *Ahab*; or *disparatè*, as another man from *Ahab*; or *comparatè*, as a man ^a not altogether so bad as *Ahab*. Now what ^b Iustice first to punish the sonne for the father? or indeed *secondly*, any one man for another? but most of all *thirdly*, the lesser offender for the greater?

^a 4 King. 3. 2. *Quisquam est hominum, qui fuisse illum [Iouem] Deum credat, tam iniustū, tam impium, nec mortalium saltem*

constituta seruantem; apud quos nefas haberetur magnum, alterum pro altero plecti & aliena delicta aliorum ceruicibus vindicari? Arnob. contr. Gent. lib. 7.

It is not a matter of so much difficulty, as at the first appearance it seemeth, to cleere these doubts; for resolution if all things thereto appertaining bee duly and *discreetly* considered. The greatest trouble will bee, (the things being of more variety than hardnesse,) to sort them in such manner, as that we may therein proceed *orderly* and without confusion. Euermore, we know, *Certainties* must rule *Uncertainties*; and cleare truths, *doubtfull*: it will bee therefore expedient for vs, for the better guiding of our iudgements, first to lay downe some *Certainties*; and then *afterwards* by them to measure out fit *resolutions* to the doubts; and then *lastly* from the premises to raise some few *instructions* for our vse.

§ 2.

The first *Certainty* then, and a maine one, is this. Howsoever things appeare to vs, yet God neither is, nor can be *unjust*; as not in any other taintie thing, so neither in his punishments. ^a Is God *unrighteous*, that taketh vengeance? God forbid: for then how shall God iudge the world? ^b shall not the Judge of all the earth doe right? Indeed the reasons of his Iustice oftentimes may bee, oftentimes are

§ 3.

^a Rom. 3. 5. 6

^b Gen. 18. 25.

unknowne to vs ; but they neuer are, they neuer
 can be *vnrighteous* in him. If in a deepe *point of*
Law, a learned discrete *Iudge* should vpon suffici-
 ent grounds giue sentence, flat contrary to what
 an ordinary *by-stander* would thinke reason, (as
 many times it falleth out;) it is not for the grieued
 party to complaine of *iniustice* done him : hee
 should rather *impute* what is done, to want of *skill*
 in himselfe, than of *Conscience* in the Iudge. Right
 so, if in many things *Gods proceedings* hold not
 proportion with those *characters* of Iustice and E-
 quitie, which our weake and carnall reason would
 expresse; wee must thence inferre our owne *igno-*
rance, not his *iniustice*. And that so much the ra-
 ther; because those *matters of Law* are such as
 fall within the comprehension of ordinary rea-
 son, whereas the *wayes of God*, are farre remoued
 out of our sight, and aduanced aboue our reach:
 and besides an *earthly Iudge* is subiect to misprisi-
 on, mis-information, partiality, corruption, and
 sundrie infirmities that may *vitiate* his procee-
 dings, whereas no such thing can possibly fall
 vpon the diuine Nature. *David* hath taught vs
 in the Psalme, that *the righteousness of God is*
as the great mountaines, and his iudgements as the
great deepe. A great mountaine is eath to bee
 scene; a man that will but open his eyes cannot
 ouerlooke it: but who can see into the bottome
 of the Sea, or finde out what is done in the
 depths thereof? Whatsoever wee doe then; let
 vs beware wee measure not *his wayes* by *our*
wayes, nor *his workes* by *our workes*: howsoever
 they

e Psal. 36.6.

d Esay. 55.8.9.

they seeme to swerue from the rules of our *wayes*
 and *workes*; yet still *the Lord is righteous in all his* *Psal. 145. 17.*
wayes, and holy in all his workes. Though we can-
 not fathom the *deepes* of his iudgements, (for
the well is deepe, and wee haue not wherewith- *Ioh. 4. 11.*
 all to draw;) yet let the assurance of the *righte-*
ousnesse of all his proceedings stand firme and
 manifest as the *mountaines*, which can neither be
 remoued nor hid, but stand fast rooted for euer-
 more. This wee must rest vpon as a *certaine*
Truth; howsoeuer, whomsoeuer, whensoeuer, God
 punisheth, he is neuer vniust.

The second Certainty. To speake of *Punishments* §.4.
 properly; no temporall euill is simply, and *de toto* *The second*
genere a punishment. By *temporall euills* I vnder- *Certainty;*
 stand all the *penall euils* of this life, that doe or *concerning*
 may befall vs from our bodily conception to our *temporall,*
 bodily deaths *inclusion*; hunger, cold, nakednesse,
 sicknesses, infirmities, discontents, reproaches, po-
 uerty, imprisonments, losses, crosses, distresses,
 death, and the rest: in a word, all that *fore tra-* *a Eccles. 1. 13.*
well, which God hath giuen to the sonnes of man, to be
exercised therewith, and that *heavy yoke which is* *b Sirac. 40. 1.*
upon the sonnes of Adam, from the day that they
goe out of their mothers wombe, till the day that they
returue to the mother of all things. I say none of all
 these are properly and *de toto genere* to bee account-
 ed punishments. For to make a thing simply and
 properly and formally a *Punishment*, there are re-
 quired these *three* conditions: 1. that it bee *paine-*
full, and grieuous to suffer; 2. that it be *inflicted* for
 some fault; 3. that it bee *involuntary*, and against

the sufferers will. That which hath but the first of these three conditions, may be called after a sort (and truly too) *Malum Pœna*, a kinde of Punishment. But *weius* and *properly*, that Euill only is a *Punishment*, wherein the whole three conditions concur. Now these *temporall Euills*, though they haue the *two first* conditions; all of them being *griuous* to suffer; all of them being *inflicted* for *sinne*: yet in the *third* condition they faile, because they are not *inuoluntary* simply, and perpetually, and *de suo genere* inuoluntary: (to omit also a kinde of failing in the *second* condition; not but that they are *euer inflicted* for some *sinne* deseruing them; but for that, there are withall other *ends*, and *reasons* for which they are *inflicted*, and wherunto they are *intended*, besides and aboue the punishment of the offence.) It may not bee gaine-said indeed, but these things are *inuoluntary* sometimes in the particular, and especially to some men, euen the least of them; but *simply* and *uniuersally* such they are not; since by other some men, the greatest of them are willingly and cheerefully, not only *suffered*, but *desired*. Not but that they are *griuous* to the best. (It must needes bee some grieffe, as to the *Merchant*, to see his rich lading cast ouer-board, and to the *Patient* to haue an old festered sore searched and sindged; so to the *Christian*, to haue Gods correcting hand lye heavy vpon him in some temporall affliction: The Apostle telleth vs plainly, * *No affliction for the present is ioyous, but griuous.*) But *inuoluntary* it is no more in him, than those other things are in them.

As

As therefore the *Merchant*, though it pittie his heart to see so much *wealth* irrecoverably lost, yet getteth the best helpe and vseth the best speede he can to empty the vessell of them, for the *sauing* of his life; and as the *Patient*, though ^{d est plane quass} hee smart ^{seuitia, medici-} when the *wound* is dressed, yet thanketh and ^{na de sca'pelli-} feeth the *Surgeon* for his paynes, in hope of *future ease*; so the *Christian*, though these *temporall* ^{Non tamen seca-} *evills* somewhat trouble him, yet he is willing to ^{ri idcirco ma-} them, and he is cheerefull vnder them, and he ac- ^{lum: quia do-} knowledgeth Gods goodnesse in them, and retur- ^{lores viles af-} neth him thanks for them; because hee knoweth ^{fert -- ulans} they are sent for his *future good*, and that they will ^{ille, & gement} at the last ^{& mugens in-} yeeld them the *peaceable fruite of righte-* ^{ter manus me-} *ousnesse* when they shall haue beene sufficiently *ex-* ^{dici, postmo-} *ercised* therby. See ^{dum ead dem} *Peter* and *Iohn* reioycing, when ^{mercede cum u-} they suffered for the name of *Iesus*, and *S^t Paul* ^{labit. Tertullia-} so farre from fearing, that ^{an in Scorp.} hee *longed* after his ^{cap. 5.} *disolution*; and the blessed *Martyrs* running to a ^{e Heb 12. 11.} *faggot*, as to a *feast*. Verily, Gods children see ^{f Act. 5. 41.} great *good* in these things, which others account ^{g Phil. 1. 23. 14} *quills*; and therefore they take them not as bare *punishments* sent to afflict them; but as *glorious tryalls* to exercise them, as *gracious corrections* to humble them, as *precious receipts* to purge, and re- couer, and restore, and strengthen them.

So that it is not any of the *temporall* *evills* of ^{§. 5.} this life; but much rather the *euertlasting paines* ^{and Eternall} of hell, wherein the just reward and punishment ^{punishments.} of sinne properly and especially consisteth. ^{a Rom. 6. 23.} *The wages of sinne is Death*: the proper wages of sinne *eternall death*. For so the *Antithesis* in that place giueth

b Des d' over-
 AG rēs xaxds
 in duxcovr.
 Marmoreo in-
 mulo Elicinus
 jacer; at Cato
 paruo: Pompe-
 us nullu. Credi-
 mure esse Deos?
 Varro. See
 Plat. de leg.
 Cic. 3. de Nat.
 deor. Senec. de
 prouid. Aug.
 3. de lib. arb. 1.
 Menand. apud
 Stob. Serm.
 104.
 c Psal. 73. 23.
 d Ibid. 17.

giueth it to be vnderstood, viz. of such a death as
 is opposed to *Eternall life*, and that is *Eternall*
Death; [*The wages of sinne is death: but the gift of*
God is Eternall life.] Rom. 6. By the distribution of
 those *Eternall punishments* then, wee are rather to
 judge of *Gods righteousness* in recompensing sin-
 ners; than by the dispensation of these *temporall*
euills. It was a stumbling block to the *heathen* to
 see *good men* oppressed and *vice* prosper: it made
 them doubt; some whether there were a *God*, or
 no; others nothing better, whether a *providence*,
 or no. But what maruell, if they stumbled, who
 had no right knowledge either of *God*, or of his
providence; when *Iob*, and *Dauid*, and other the
 deare children of *God* haue beene much puzzled
 with it? *Dauid* confesseth in Psal. 73. that *his*
feete had welnigh slipped, when hee saw the prospe-
 rity of the wicked: and certainty downe he had
 beene, had hee not happily stepped *into the*
Sanctuary of God, and there vnderstood the end of
 these men. Temporall euills, though they be
 sometimes punishments of sinne: yet they are not
 euer sent as punishments, (because sometimes they
 haue other ends and vses, and are *ordinabilia in me-*
lius;) and secondly, they are neuer the *onely* punish-
 ments of sinne; because there are greater and
 more lasting *punishments* reserued for sinners af-
 ter this life, of which there is no other vse or end,
 but to punish; since they are not *ordinabilis in me-*
lius. If we will make these *temporall euills* the mea-
 sure, whereby to judge of the *Iustice of God*, wee
 cannot secure our selues from erring dangerously:
 Gods

Gods purposes in the dispensation of these vnto particular men being *unsearchable*. But those *euerm-lasting punishments* are they, wherein Gods *Iustice* shall be manifested to euery eye, in due time; at that last day, which is therefore called by S^t Paul Rom 2.^e *the day of wrath, and of the reuelation of the righteous iudgment of God.* Implying, that howsoeuer God is just in all his *iudgements* and acts of *providence*, euen vpon earth; yet the *Counsell* and *Purposes* of God in these things are often secret, and past our finding out: but at the last great day, when *he shall render to euery man according to his workes* his euerm-lasting recompence; then his vengeance shall manifest his *wrath*, and the *righteousnesse* of his iudgement shall be reuealed to euery eye in the condigne punishment of vnreconciled sinners. That is the *second Certainty*; Temporall euills are not *alwayes*, nor *simply*, nor *properly*, the punishments for sinne.

Rom 2. 5.

Ibid. 6.

If any man shall be yet vn-satisfied, and desire to haue Gods *Iustice* somewhat farther cleared, euen in the disposing of these temporall things: although it be neither safe, nor possible for vs, to search farre into particulars, yet some generall satisfaction we may haue from a *third Certainty*: and that is this. Euery euill of Paine, whatsoeuer it be, or howsoeuer considered, which is brought vpon any man, is brought vpon him euermore for sinne, yea and that also for his owne personall sinne. Euery branch of this assertion would be well marked. I say first, [*Euery Euill of Paine, whatsoeuer it be,*] whether naturall defects and infirmities in soule

§. 6.
the third certainty; that all Euills of Paine

or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether temporall or eternall Death; whether euills of this life, or after it: or whatsoever other euill it be, that is any way greiuous to any man; every such euill is for sinne.

§. 7.
*whosoever
 considered,*

I Say *secondly*, every euill of paine, *whosoever considered*: whether *formally*, and *sub ratione pene*, as the proper effect of Gods vengeance and wrath against sinne; or as a *fatherly correction* and chastisement, to *nurture* vs for some past sinne, or as a *medicinall preservative*, to *strengthen* vs against some future sinne; or as a *clogging chaine* to keepe vnder and *disable* vs from some outward worke of sinne; or as a *fit matter* and obiect whereon to *exercise* our Christian graces of *faith*, *charity*, *patience*, *humility*, and the rest; or as an *occasion* giuen and taken by Almighty God, for the greater manifestation of the glory of his *wisdom*, and *Power*, and *Goodnesse*, in the remoual of it; or as an act of *Exemplary iustice*, for the *admonition* and terrour of others; or for whatsoever other end, purpose, or respect it be inflicted.

§. 8.
*are for the
 sinne*

a Psal. 39. 11.

b Ioh. 9. 2. 3.

I say *thirdly*, Every such euill of paine, is brought vpon vs *for sinne*. There may be other *ends*, there may be other *occasions*, there may be other vses of such *Euills*: but still the originall *Cause* of them all, is sinne. [*a when thou with rebukes dost chasten man for sinne.*] It was not for any *b extraordinary* notorious sinnes, either of the *blinde man* himselfe, or of his *parents*, about o-
 ther

ther men, that he was borne blinde. Our Sauſour
 Chriſt acquitteth them of that, *Ioh. 9.* in answer
 to his Diſciples, who were but too forward (as
 God knoweth moſt men are,) to iudge the worſt.
 Our Sauſours answer there, neuer intended other,
 but that ſtill the true *cauſe* deſeruing that blinde-
 neſſe was his, and his parents *finne*: but his pur-
 poſe was to inſtruct his Diſciples, that that infir-
 mitie was not laid vpon him rather than vpon ano-
 ther man, meerely for that *reaſon* becauſe he (or his
 parents) had deſerued it more than other men;
 but for ſome farther *ends* which God had in it in
 his ſecret and euerlaſting purpoſe, and namely this
 among the reſt, *that the workes of God might be ma-
 niſeſt in him*, and the Godhead of the ſonne made
 glorious in his miraculous cure. As in *Nature*, the
 intention of the **End* doth not ouerthrow, but ra-
 ther ſuppoſe the neceſſity of the *Matter*: ſo is it in
 the workes of God, and the diſpenſations of his
 wonderfull prouidence. It is from *Gods Mercy*, or-
 dering them to thoſe *Ends* he hath purpoſed; that
 his puniſhments are *good*; but it is withall from our
ſinnes, deſeruing them as the *Cauſe*, that they are
iuſt; euen as the *raine* that falleth vpon the earth;
 whether it moiſten it kindly, and make it fruitfull,
 or whether it choake and ſlocken and drowne it;
 yet ſtill had its beginning from the *vapours*, which
 the earth it ſelfe ſent vp. All thoſe *Euills*; which
 fall ſo daily and thicke vpon vs from heauen, (whe-
 ther to *warne* vs, or to *plague* vs,) are but *arrowes*
 which our ſelues firſt ſhot vp againſt heauen, and
 now drop downe againe with doubled force vpon
 our

cſee Ariſt. 2.
Phyſ.

our heads. *Omnis pena propter culpam*: all Euills of paine, are for the euills of sinne.

§. 9. I say fourthly; All such Euills are for our owne of the sufferer. sins. The Scriptures are plaine. ^a God iudgeth euery man according to his owne workes. ^b Euery man shall beare his owne burden, &c. God hath enioyned it as a Law for Magistrates, (wherein they haue also his example to lead them;) that ^c not the fathers for the children, nor the children for the fathers, but euery man should be put to death for his owne sin. Deut. 24. If Israel take vp a Proverbe of their owne heads, [^d The fathers haue eaten sowre grapes, and the childrens teeth are set on edge;] they doe it without cause, and they are checked for it. The soule that sinneth, it shall dye: and if any man eate sowre grapes, his owne teeth, (and not anothers for him) shall bee set on edge thereby. For indeed, how can it bee otherwise? or who can reasonably thinke, that our most gracious God, who is so ready to take from vs the guilt of our owne, should yet lay vpon vs the guilt of other mens finnes? The only exception to be made in this kinde, is that alone *satisfactory punishment* of our blessed Lord, and Sauour Iesus Christ: not at all for his owne finnes, (farre be the impietie from vs, so to imagine; for ^e hee did no sinne, neither was there any guile found in his mouth:) but for ours. He ^f paid that which he neuer tooke; it was ^g for our transgressions that he was wounded, and the chastisement of our peace was laid vpon him. Yet euen those meritorious sufferings of his, may be said (in a qualified sense) to haue been for his owne finnes: (although in my iudgement, it bee farre better

^a 1 Pet. 1. 17.

^b Gal. 6. 5.

^c Deut. 24. 16.

^d Ezek 18. 2.

&c.

Ier. 31. 29.

^e 1. Pet. 2. 22.

^f Psal. 69. 4. Non

rapui, & exsol-

uebam: non pec-

caui, & penas

dabam. Aug. ibi.

^g Esay 53. 5.

better to abstaine from such like speeches, as are of ill and suspicious sound, though they may bee in some sort defended.) But how for *his owne* sins? His owne by *Commission*? By no meanes: (God forbid any man should teach, any man should conceiue so; the least thought of this were blasphemy :) but his owne by *Imputation*. Not that hee had *sinned*, and so *deserued* punishment: but that he had ^h *taken upon him* our sinnes, which *deserued* ^{h delictorum} that punishment. As he that vnder taketh for another mans *debt*, maketh it his owne, and standeth ^{susceptor, non commissor. Aug. in Psal. 68.} *chargeable* with it, as if it were *his owne personall* debt: so Christ becomming *surety* for our sinnes, made them ^{i delicta nostra sua delicta fecit, ut iustitiam suam nostram iustitiam faceret. Aug. exp. 2. in Psal. 21.} *his owne*, and so was punishable for them, as if they had beene *his owne personall* sins; ^{k 1. Pet. 2. 24. 12. Cor. 5. 21.} *who his owne selfe bare our sinnes in his owne body upon the tree*, 1. Pet. 2. That hee was *punished* for vs, who himselfe *deserued* no punishment; it was, because ^{k 1. Pet. 2. 24. 12. Cor. 5. 21.} *he was made sinne for vs, who himself knew no sinne*. So that I say, in some sense the assertion may bee defended *uniuersally*, and without exception: but yet I desire rather it might bee thus; Christs onely *excepted*, all the *Paines* and *Euills* of men are brought vpon them for *their owne* sinnes.

These three points then are certaine: and it is needfull they should bee well vnderstood and remembered; because nothing can be objected against ^{§. 10. The fathers sinnes punished in their children:} Gods *iustice* in the punishing of sinne, which may not bee easily remoued, if wee haue recourse to some one or other of these *three Certainties*, and rightly apply them. All the *three doubts* proposed in the beginning, haue one and the same resolution:

tion : answer one ; and answer all. *Ahab* here sinneth by *Oppression* : and yet *the euill* must light, though not *all* of it, (for some part of it fell, and was performed vpon *Ahab* himselfe,) yet the *main* of it vpon his sonne *Iehoram*. [*I will not bring the Euill in his daies, but in his sonnes daies will I bring the Euill vpon his house.*] It is not *Iehorams* case alone : it is a thing that often hath, and daily doth befall many others. In *Gen. 9.* when *Noahs* vngacious sonne *Ham* had discovered his Farthers nakednesse : the old man (no doubt, by Gods speciall inspiration) laieth the curse not vpon *Ham* himselfe, but vpon his sonne *Canaan*, [** Curfed bee Canaan &c.*] And God ratified the curse, by *rooting out* the posteritie of *Canaan*, first out of the pleasant *Land*, wherein they were leated; and then afterwards from the face of the whole *earth*. *Iero-boams* ^b *Idolatrie* cut off his posterity from the *Kingdome*; and the ** wickednesse* of *Ely* his sonnes, theirs from the *Priesthood*, of *Israel*. *Gehasi* with the bribe he took, purchased a ** leprosie* in fee-simple to him and his heires for euer. The *Iewes*, for *sloning the Prophets* of God, but most of all for *crucifying the Sonne* of God, brought bloud-guiltinesse not onely vpon themselves, but vpon their children also, [** His blond be vpon vs, and vpon our children.*] The *wrath* of God therefore comming vpon them ** to the vtmost*, and the *curse* of God abiding vpon their posterity euen vnto this day: wherein they still remaine; (and God knoweth how long they shall) a *base* and *despised* people; *scattered* almost euery where, and euery where *hated*. Instances

a Gen. 9.25.

b 3. King. 15.

29.30.

c 1. Sam. 2.33

-35.

d 4. King. 5.27.

e Mat. 27.25.

f 1. Thef. 2. 16.

stances might bee endlesse, both in priuate persons and families, and in whole Kingdomes and Countries. But it is a needlesse labour to multiply instances in so confessed a point : especially God Almighty hauing thus farre declared himselfe and his pleasure herein in the *second commandment* of the Law ; that hee will not spare in his *iealousie* sometimes to visit the sinnes of fathers vpon the children, vnto the third and fourth generation.

There is no question then *de facto*, but so it is ; the sinnes of the fathers are visited vpon the children : but *de iure*, with what right and equity it is so, it is (as *S. Chrysostome* speaketh) *ἡ ζητήματα πολυθρύλα* a question famous, and much debated. The considerations, which I finde giuen in for the resolution of this question, by those that haue purposely handled it, are very many. But multitude breedeth confusion: and therefore I purpose no more but *two* only, vnto which so many of the rest as are materiall may bee reduced; and those two grounded vpon the certainties already declared. The *former* concerneth the Nature of those Punishments, which are inflicted vpon the children for the fathers sinnes; the *later*, the condition of those children, vpon whom such punishments are inflicted.

Asto the first. The punishments which God bringeth vsually vpon the children for the fathers sinnes, are only *temporall* and *outward* punishments. Some haue beene plagued with infectious diseases: as *a Gehazies* posterity; and *b Ieabs* also, if that curse which *Dauid* pronounced against

E c

him

§ 11.

and how this may stand with the Justice of God.

a Chrysost. in Gen hom. 28.

b Augustin. qu. 42. in Deuter. Theophylact in Ioh. 9.

Perer. 14. in Gen disp. 4.

Aquinas. 1. 2. qu. 87. 8 Sasb.

quodlib. 3.

§ 12.

Confid. 1.

such punishments are on-

ly temporall, not spirituall.

a 4 King. 5. 27. b 2 Sam. 3. 29

c 1 Sam. 13. 29

d 1 Sam. 18. 15

e Num. 16.

27. 33.

f Esay. 37. 35.

g 4 King. 10.

30.

h. 13.

An Obiecti-
on; with the
first,

a Amos 8. 11.

him tooke effect, as it is like it did. Some haue come to vntimely and vncomfortable ends: and *Dauid's* children ^e *Ammon* and ^d *Abshalon*; and the ^e *little ones* of *Dathan* and *Abiram*, and others. Some haue had losses, and reproaches, and manifold other distresses and afflictions in sundry kindes, too long to rehearse. And all these, *temporall iudgements* their fathers *sinnes* might bring vpon them: euen as the *faith*, and *vertues*, and other graces of the fathers doe sometimes conueigh *temporall blessings* to their posterity. So *Ierusalem* was saued in the siege by *Sonacherib*, for ^f *Dauid's* sake many yeares after his death; *Esay* 37. 35. And the succession of the Crowne of *Israel* continued in the line of ^g *Iehn* for foure descents; for the zeale that hee shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare the *better*; and so they may fare the worse too, for the *vertues*, or *vices* of their Ancestors. Outwardly, and temporally they may: but *spiritually*, and *eternally* they cannot. For as neuer yet any man went to *heauen* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*.

If it be objected; that for any people or person to suffer a ^a *famine of the word* of God, to bee de- priued of the vse and benefit of the sacred and sa- uing *ordinances* of God, to be left in vtter darke- nesse without the least glimpse of the glorious light of the *Gospel* of God, without which (ordi- narily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Saluation*; to be thus visited, is more than a *temporall* punish- ment:

ment: and yet this kinde of *spirituall* iudgement doth sometimes light vpon a Nation or people, for the *unbeliefe*, and *unthankfulnesse*, and *impenitencie*, and *contempt* of their Progenitors whilest they had the light: and that therefore the *Children* for the Parents, and *Posterity* for their Ancestrie are punished not only with *temporall*, but euen with *spirituall* iudgements also. If any shall thus obiekt, one of these two answers may satisfie them. *First*, if it should bee granted, the want of the *Gospel* to be properly a *spirituall* iudgement; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publike societies* there is this difference: that in *private persons*, euery succession maketh a change, so that when the *father* dyeth, and the *sonne* commeth after him, there is not now *the same* person that was before, but *another*; but in Cities, and Countries, and Kingdomes, and all *publike societies*, succession maketh no change; so that when *one generation passeth*, ^{b Eccles. 1.4} *and another commeth* after it, there is not *another* City, or Nation, or People than there was before, but *the same*. If then the people of the same land should in *this generation* bee visited with any such *spirituall iudgement*, as is the remouecall of their Candlesticke, and the want of the *Gospel*, for the sinnes and impieties of their Ancestors in some *former* generations: yet this ought no more to bee accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age* for the sinnes

of his youth. For as the *body* of a man, though the *primitiue moysture* bee continually spending and wasting therein, and that decay bee still repayred by a daily supply of new and *alimentall moysture*, is yet truely *the same Body*; and as a *Riuer* fed with a liuing spring, though *the water* that is in the channell be continually running out, and *other water* freshly succeeding in the place and roome thereof, is truely *the same Riuer*: so a *Nation* or *People*, though *one generation* is euer passing away, and *another* comming on, is yet truely *the same Nation* or *People* after an hundred, or a thousand yeares, which it was before.

§. 14.
and second
answer thereto.

a Eph. 1. 3.

Againe secondly; the *want of the Gospell*, is not properly a *spirituall*, but rather a *temporall* punishment. Wee call it indeed sometimes a *spirituall Iudgement*, as wee doe the free vse of it a *spirituall Blessing*: because the Gospell was written for, and reuealed vnto the Church, by *the spirit* of God; and also because it is the holy ordinance of God, and the proper instrument whereby (ordinarily) the *spirituall* life of *Faith* and of *Grace* is conueighed into our soules. But yet properly and primarily, those only are *a spirituall blessings*, which are immediately wrought in the soule by the spirit of God, and can neuer be *lost* where they are once placed, and are *proper* and peculiar to those that are borne againe of the spirit: and all those on the contrary, which may bee subiect to *decay*, or are *common* to the reprobate with the elect, or may turne to the *hurt* of the receiuer, are to be esteemed *temporall* blessings, and not spirituall. And such a
blessing,

blessing, is the outward *partaking* of the word and ordinances of God: the *want* thereof therefore consequently, is to be esteemed a *temporall* iudgement, rather than *spirituall*. So that, notwithstanding this instance, still the former consideration holdeth good: that God sometimes visiteth the finnes of the fathers vpon the children with *outward* and *temporall*; but neuer with *spirituall* and *eternall* punishments.

Now, if there could no more bee said to this doubt, but only this; it were sufficient to cleere *Gods Justice*: since wee haue beene already instructed, that these *temporall iudgements* are not alwayes *properly* and *formally* the punishments of sinne. For as *outward blessings* are indeed no true blessings *properly*; because *wicked* men haue their portion in them as well as the *Godly*, and they may turne (and often do) to the greater *hurt* of the soule, and so become rather *Punishments*, than *Blessings*: so to the contrary, *outward punishments* are no true punishments *properly*; because the *Godly* haue their share in them as deepe as the *Wicked*, and they may turne (and often doe) to the greater *good* of the soule, and so become rather *Blessings*, than *Punishments*.

If it be yet said; But why then doth God threaten them as *Punishments*, if they be not so? I answer. *First*; because they *seeme* to be punishments, and are by most men so *accounted* for their *griuousnesse*, though they bee not properly such in themselves. *Secondly*; from the *common euent*; because *ut plurimum* and for the most part they

§. 15.

Temporall evils of children though not properly;

§. 16.

are yet as for a sort punishments to the Fathers: and how.

a βαρύτερον
αὐτοῖς ὅτιν ἐῖς
ἐκείνων λό-
γον, τὸ ὅτι πα-
τὴρ ὁρᾷ τὴν
ἐμψύχον, ὃ ὡ-
τὴς ἡ ἀδελφὴς
καὶ νότος.

Chryl. in Gen.
hom. 29. Fili
bona valendo,
felicitas, patri-
monium perti-
net ad patrem.

Felicio futu-
rus, si saluum
dabuerit fili-
um; infelicio,
si amiserit.

Benec. 5. de be-
nef. 19. Nihil
interest, in se
quis veritus fu-
erit, an in libe-
ris: cum pro
affectu parentes
magis in liberis
terreantur. l. 8.

§. hanc quæ. ff.
4. 2. Quod me-
tus causa.

b 2 Sam. 18.

33.

c 2 Sam. 19. 5.

6.

d Natura pa-
ter & filius ea-
dem esse persona
penè intelligen-
tur. l. ult. Cod.

6. 26. de impub.

e Exod. 11. 5. 6.

proue punishments to the sufferer, in case hee bee
not *bettered*, as well as *griued*, by them. *Thirdly*,
because they are indeed a kinde of punishment,
though not then deserued, but formerly. *Fourth-*
ly, and most to the present purpose; because not
seldome the *a father* himselfe is punishment in
them, who through tenderneffe of affection taketh
very much to heart the *chills* that happen to his
childe; sometimes more, than if they had happe-
ned to *himselfe*. See *Dauid* *b* weeping and puling
for his trayterous sonne *Absalon*, when hee was
gone; more *c* affectionately, than wee finde hee
did for the hazzards, of his own person and of the
whole State of Israel, whiles he liued. For if it be
a *punishment* to a man to sustaine losses in his *cas-*
tell, or *goods*, or *lands*, or *friends*, or any other
thing hee hath: how much more then in his chil-
dren, of whom he maketh more account than of
all the rest, (as being not only an *image* but euen
a *d part* of himselfe;) and for whose sakes especi-
ally it is, that he maketh so much account of the
rest: The Egyptians were plagued not only in the
blasting of their *corne*, the murraine of their *cat-*
tell, the vnwholsomenesse of their *waters*, the an-
noiance of *vermine*, and such like; but also and
much more in the death of their *e first-borne*: that
was their *last*, and *greatest* plague. The newes of
his *children* slaine with the fall of an house, did put
Iob (though not quite out of patience, yet) more
f to the tryall of his patience, than the losse of all

—pars quodammodo corporis eius. l. 22. Cod. 11. 47. de agric. & cens.
f Then Iob arose, &c. Iob 1. 20.

his

his *substance* besides; though of many thousands of Oxen, and Asses, and Sheepe, and Camels. Now if no man charge God with *iniustice*, if when a man sinneth he punish him in his *body*, or *goods*, or *good name*, or in other things: why should it be suspected of iniustice, when hee sinneth, to punish him in his *children*? at least there, where the euill of the children seene or foreseene, redoundeth to the grieve and affliction of the father? And so was *Dauids murther* and *adultery* iustly punished in the losse of his *incestuous sonne Amnon*, and of his *murtherous son Absalon*. Vpon which ground, some thinke that clause [*Unto the third and* Exod. 10. 7. *fourth generation*] to haue beene added in the *second* Commandement, respectiue to the ordinary *ages* of men; who oftentimes liue to see their children to the *third*, and sometimes to the *fourth* generation, but very seldome farther: Implying, as they thinke, that God vsually punisheth the sinnes of the fathers vpon the children, within such a compasse of time, as they may in likelihood see it, and griene at it; and then what euer euill it be, it is rather inflicted as a punishment to them, than to their children. This in part satisfieth the doubt: that the punishments which God layeth vpon the children for the fathers sinnes, are only *temporall* punishments, and consequently by our *second ground* not properly punishments.

But yet for so much as these *temporall euills*, (be it properly, be it improperly,) are still a kind of *Punishment*; and we haue beene already taught from the *third ground*, that all euils of punishment, §. 17.
Consid. 2.
The children
that are puni-
shed for their
fathers sins whether

whether proper or improper, are brought vpon men euermore and onely for their *owne personall* sinnes: the doubt is not yet wholly remoued, vnlesse we admit of a *second Consideration*; and that concerneth the *condition* of those *children*, vpon whom such punishments are inflicted for their fathers sinnes.

§. 18.
either first,
by 1. Nature,

And *first*; it is considerable, that *children* most times treade in their fathers *steps*, and continue in their *sinnes*: and so draw vpon themselves their *punishments*. And this they doe especially, by a *threefold* conueiance of sinne from their Parents; viz. *Nature*, *Example*, and *Education*. First, *Nature*: and this is seene especially in those sinnes, that are more *sensuall* than other, and doe after a sort *symbolize* with the predominant humour in the body. It is plaine from experience, that some *sinnes* (especially the *pronenesse*, and *inclination* vnto them) doe follow some *complexions* and *constitutions* of body, more than others; and arise from them: As Ambition, Rage, Rashnesse, and turbulent entermédling in other mens affaires, from *Choler*; Wantonnesse, and Licentious Mirth from *Bloud*; Drunkennesse, and Lazinesse from *Fleagme*; Enuy, and Sullenness, and implacable thirst of Reuenge from *Melencholy*. And these kind of sinnes (to note that by the way) doe oftentimes proue our *master-sinnes*; such as Diuines vsually call our *bosome*, and *darling*, and *beloued* sinnes, (*Peccatum in delicijs*) because naturally we haue a stronger pronenesse and inclination to these, than to other sinnes. And therefore wee ought:

ought to pray against, and to *strive* against, and to *fight* against these sinnes, and to auoyd the *occasions* of them, especially and aboue all other sins. And if it shall please God so to strengthen vs with his *grace*, and enable vs by his *spirit*, as to haue in some good measure *subdued* these sinnes in vs, and *denied* our selues in them: it is to be comfortably hoped, that we haue wrought the maine and the master-piece of our *Mortification*. But to returne where I was; as *colour* and *faueur* and *proportion*, of haire and face and lineament: and as *diseases* and *infirmities* of the Body; so commonly the *abilities*, and *dispositions*, and *tempers* of the mind and affections became hereditary, and (as we say) *a runne in a bloud*. *Natura sequitur semina quisque suae*. An euill bird hatcheth an euill egge; and one *b viper* will breede a *generation* of vipers.

a φῶς, φῶς, πα-
λαὸς αἰὼν ὡς
καλῶς ἐχει;
Οὐκ αὖ γένοι-
το χεῖρος ἐν
κακῇ πατρὸς.
Euripid. apud
Stob. Serm. 88.
b Ἐκ τῆς κακῆς
ἡ φύσις τίκ-
τει κακὸν. Ὡς
ἐξ ἐχιδνῆς πάλ-
λιν ἐχιδνα γί-
νεται. Eggor.
ibid.

Secondly; We are (God knoweth) but too apish: apt to be led much by examples, more by the worst, most by the nearest. -- *a Velocius & citius nos Cor- rumpunt vitiorum exempla domestica*. Young ones will doe, as they see the old ones doe before them: and they will on; *non quâ eundum, sed quâ iter*; not as their father biddeth them, but as he leadeth them. *b Si nocua senem inuat alea*. -- If the *c* father be giuen to *swearing*, or *gaming*, or *scoffing*, or *whoring*, or *ryot*, or *contention*, or *excesse* in drinke, or any thing else that naught is: let him counsell and aduise his sonne as often and as earnestly as he can; hce shall find one cursed *example*, (without the singular mercie and grace of God) to doe more hurt vpon him, than a thousand wholesome *admonitions* will doe.

§. 19.

2 Example;
a Iuuenal.
Satyr. 14.

b Iuuenal. ibid.
c --- probum pa-
trem esse oportet, Quignat-
um suum pro-
biorem, quam
ipsum fuerit;
postulet. Plat. in
Pseud.
d Iuuenal. vbi
Suprà.

d Iuuenal. vbi
Supra.

§. 20.

3. or education,

a Iuuenal.
Satyr. 14.

b Eph. 6. 4.

§. 21.

tread in their
fathers steps;
a—redit ad au-
thores genus,
Stirpemq; pri-
mam degener

doe good.^d — *fugienda patrum vestigia ducunt, Et monstrata diu veteris trahit orbita culpa.*

A third meanes of conueying vices from parents to children is *Education*: when parents traine and bring vp their children in those sinfull courses, wherein themselves haue liued and delighted. So couetous *worldlings* are euer distilling into the eares of their children *precepts* of parsimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and sauing.

^a *Sunt quadam vitiorum elementa: his protinus illos imbuet, & coget vitiorum ediscere sordes.* Idle wandering *Beggars* traine vp their children in a trade of *begging*, and *lying*, and *cursing*, and *filching*, and all idlenesse and abominable filthinesse. And *idolaters* parents how carefull they are to nuzzle vp their Posterity in *Superstition* and *Idolatry*; I would our profest *Popelings*, and *halfe-baked Protestants*, did not let vs see but too often. Wretched and accursed is our supine carelesseesse; if these mens wicked *diligence*, (whose first care for the fruite of their *bodies*, is to poyson their *soules*, by sacrificing their sonnes and daughters to Idols;) shall rise vp in iudgement against vs, and *condemne* our foule *neglect*, in not seasoning the tender yeeres of our children with such religious, godly and vertuous ^b *informations*, as they are capable of.

How euer it be, whether by *Nature*, *Example*, or *tread in their Education*, one, or more, or all of these: certaine it is, that most times *sinnes*^a passe a long, from the father to the son, and so downeward, by a kind of *lineall descent* from predecessours to posterity; and *that*

sanctis refert, Senec. in Hippol. act. 3.

that for the most part with ^b *advantage* and encrease: whole families being tainted with the *speciall vices* of their stocke. Iohn Baptist speaketh of ^c *a generation of vipers*: and if wee should but observe the conditions of some families in a long line of succession; might wee not espie here and there, euen whole generations of *Drunkards*, and generations of *Sweareres*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *seditions*, and of *ennious*, and of *riotous*, and of *haughty*, and of *uncleane* persons, and of *sinnes* in other kindes? This vngodly king *Abab*; see how all that come of him, taste of him, and haue some spice and relish of his euill manners. Of his sonne *Abaziah*, that next succeeded him in the kingdome of Israel, the Text saith in the next Chapter, that ^d *he walked in the way of his father, and in the way of his mother*. And another *Abaziah* king of Iudah, the grand-child of *Iehosaphat* by the fathers side, and of *Abab* by the mothers; drew infection from the mother, and so trode in the steps rather of this his wicked grandfather *Abab*, than of his good grandfather *Iehosaphat*: and of him therefore the Scripture saith remarkably in 4. King. 8. ^e *He walked in the way of the house of Abab, and did euill in the sight of the Lord, as did the house of Abab, for hee was the sonne in Law of the house of Abab*. Little doth any man thinke, what hurt he may doe vnto, and what plague he may bring vpon, his posterity, by ioyning himselfe or them in too strict a bond of nearenesse withan ill or an idolatrous house or stocke.

^b Οἱ πλείους
κακίαι παύει
δὲ τὴν πατρὸς
ἀρετὴν Homer.
Odyss. β.
^c Math. 3. 7.

^d 3. King. 22. 52.

^e 4. King. 8. 27.

f 4 King. 3. 2.

§. 22.
or secondly
are possessors
of something
from their fa-
thers with
Gods curse
cleauing
thereunto.
a See Leuit. 15.
2--11.

b Ἀδίκως δὲ
μὴ καὶ ῥή-
ματ', ἀπὸ βλάβης
πολλῷ Χρόνῳ
μακάρεσι ἐμ-
μόρεται; τὰ δὲ
κακῶς. Οἶκος
ἐσέλθοντ' ἐκ
ἔχει σπυγχεύαν.
Euripid.

stocke. Here, we see, is *Ahabs house* taxed, & not his *person* onely: euen the whole familie, and broode, and kin of them, *branch and roote*. And that *Iehoram* also who is the son here spoken of and meant in my Text, did *Patrisare* too as well as the rest of the kindred, and take after the father, (though not in that height of impiety, and idolatry, as his father) is plaine from the sequele of the Story. And so doing, and partaking of the *Euills* of *sin* with his father; why might he not also in justice partake of the *Euills of punishment* with his father?

Secondly, the finnes of the fathers are visited vpon the children sometimes, as *possessours* of something which their fathers left them, with Gods curse cleauing vnto it. As in the Law, not onely he, that had an *issue of vncleanenesse*, made them vncleane that touched him; but euen the *saddle* or *stool* hee sat vpon, the *cloathes* hee wore, the *bed* whereon he lay, any *vessell* of earth or of wood that he did but touch, was enough to bring *legall pollution* and vncleanesse vpon any other person, that should but touch them: So, not onely our fathers *sinnes*, if wee touch them by *imitation*; but euen their *lands* and *goods* and *houses* and other things that were theirs, are sufficient to deriue Gods curse vpon vs, if wee doe but hold them in *possession*. What is gotten by any euill and vniust and vawarrantable meanes, is in Gods sight and estimation no better than *stollen*. Now *stollen goods*, we know, though they haue passed through neuer so many hands before, that man is answerable for, in whose *hands* they are found, and in whose

§. 23.
Consid. 3.
from the di-
stinction of
impulsive
Causes.

that can be made against *Gods iustice*, in punishing one for another, ariseth from a *third consideration*; which is this. That the *children* are punished for the *fathers* sins, or indefinitely *any one* man for the sins of *any other* man; it ought to be imputed to those finnes of the fathers or others, not as to the *causes* properly *deserving* them, but onely as *occasioning* those punishments. It pleaseth God to take *occasion* from the finnes of the fathers or of some others, to bring vpon their *children*, or those that otherwise belong vnto them in some kind of *relation*, those euills which by their owne corruptions & finnes they haue iustly deserued. This distinction of the *Cause* and *Occasion*, if well heeded, both fully acquiteth *Gods Iustice*; and abundantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

§. 24.
The Impul-
sive Cause
what it is,
a que principa-
lem efficientem
impellit ad effi-
ciendum.
Keckerm. 1.
Syst. Log. 10.

There is a kind of *Cause de numero efficientium*, which the learned for distinctions sake call the *Impulsive Cause*: and it is such a cause, as *moveth* and induceth the *principall Agent*, to doe that which it doth. For Example: A *Schoolemaster* correcteth a boy with a *rod* for *neglecting* his booke. Of this *correction* here are *three* distinct causes, all in the ranke of *efficients*; viz. the *Master*, the *Rod*, and the boyes *neglect*: but each hath its *proper causality* in a different kind and maner from other. The *Master* is the *Cause*, as the *principall Agent*, that doth it; the *Rod* is the *Cause*, as the *Instrument* wherewith he doth it; and the boyes *neglect* the *impulsive cause*, for which he doth it.

it. Semblably, in this iudgement which befell *Iehoram*; the principall efficient cause and *Agent*, was *God*, (as hee is in all other punishments and iudgements; *shall there be euil in the City, and the Lord hath not done it? Amos 3.*) & here he taketh it to himselfe, [*I will bring the euill vpon his house.*] The *Instrumental* Cause vnder *God*, was *Iehu*; whom *God* raised vp, and endued with zeale and power for the execution of that vengeance, which he had determined against *Ahab* and against his house; as appeareth in *4. Kings 9. and 10.* But now, what the true proper *Impulsive* cause should be, for which he was so punished, and which moued *God* at that time and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in this matter, and into which therefore wee are now to enquire: *viz.* whether that were rather *his own sinne*, or his father *Ababs sinne*?

Whether we answer *for this*, or *for that*: we say §. 25. but the truth in both: for both sayings are true; *Two sorts of* [*God punished him for his owne,*] and [*God punished him for his Fathers sinne.*] The difference *Causes*; only this. His *owne sinnes* were the *impulsive* cause that *deserued* the punishment; his *fathers sinne* the *impulsive* cause that *occasioned* it: and so indeed vpon the point, and respectiue to the *iustice* of *God*, rather *his own* sins were the cause of it, than his fathers; both because *iustice* doth especially looke at the *desert*, & also because that which deserueth a punishment is more *effectually*, & *primarily*, and *properly* the *impulsive* cause of punishing, than that which onley *occasioneth* it. The termes whereby

Artists.

^a See Keckerm.
1. Syst. Log. 10.
called by Brulif
Causa Disposi-
tiua. & Excita-
tiua, apud Al-
tenst. in diet.
Causa.

Artists expresse these two different kindes of *impulsive causes* (borrowed from *Galen*, and the *Physicians*,) of ^a *αεγνυδην*, and *αεγνυδην*, would be excellent, and full of satisfaction; if they were of easie vnderstanding. But for that they are not so, especially to such as are not acquainted with the termes and learning of *the Schooles*; I forbear to vse them: and rather than to take the shortest cut ouer hedge and ditch, chuse to leade you an easier and plainer way, though it's something about; and that by a familiar example.

§. 26.
explained by
a familiar ex-
ample;

A man hath liued for some good space in reasonable state of health; yet by grosse feeding, and through continuance of time, his *body* the whilest hath contracted many vitious, noisome, and malignant *humours*. It happeneth he hath occasion to *ride* abroad in bad weather; taketh *wet* on his feete or necke, getteth *cold* with it, commeth home, findeth himselfe not well, falleth a *shaking* first, and anon after into a dangerous and lasting *feuer*. Here is a *feuer*; and here are two different *causes* of it: an *antecedent* cause within, the abundance of noisome and crude humours, (that is ^a *causa αεγνυδην*); and the *evident* cause *ab extra*, his riding in the wet, and taking cold vpon it, (and that is *Galen's* ^b *causa αεγνυδην*). Let vs goe on a little, and compare these causes. The *Physitian* is sent for, the sicke mans *friends* they stand about him, and in commeth the *Physitian* among them, and enquireth of him and them how he got his feuer. They presently giue him such *information* as they can, (and the information is both *true*, and *sufficient*, so farre

^a interiores di-
spositiones, que
irritantur ab
externis causis.
Melancthon.
causa dispositiua
Brulifer.
^b Causa exter-
na irritatrix.
Melancthon.
causa excita-
tiua. Brulifer.

farre as it reacheth :) they tell him the *one* cause, the *occasionall* cause, the *outward evident* cause: [Alas, Sir, he rode such a iourney, such a time, got wet on his feete, and tooke cold vpon it; and that hath brought him to all this.] That is all they are able to say to it: for other cause they know none. But by and by after some suruiew of the state of the Body, hee is able to informe them in the *other* cause, the *inward* and *originall* cause; whereof they were as ignorant before, as he was of that other outward one: and hee telleth them the cause of the malady is superfluitie of crude and noisome *humours*, rankenesse of *blood*, abundance of *melancholy*, tough *fleame*, or some other like thing within. Now if it be demanded, which of these two is rather the *cause* of his sicknesse? The truth is, that *inward antecedent* cause within, is the very cause thereof; although perhaps it had not bred a feuer at that *time*, if that other *outward occasion* had not beene. For by that *inward hidden* cause the body was *prepared* for an ague: only there wanted some *outward* fit *accident*, to stirre and prouoke the *humours* within, and to set them on working. And the parties body being so prepared, might haue fallen into the same sicknesse, by some *other* accident as well as that; as *ouerheating* himselfe with exercise, immoderate *watching*, some distemper or surfeit in *diet*, or the like: But neither that, nor any of these, nor any other such accident could haue cast him into such a Fit, if the *humours* had not bin ripe, and the *body* thereby prepared to entertaine such a disease. So as the *bad humours* within may

Ff

rather

rather be said to be the true *cause*, and that *cold-taking* but the *occasion* of the Ague: the *disease* it selfe issuing from the *hidden cause* within; and the *outward accident* being the *cause*, not so much of the *disease* it selfe, why the Ague should take him, as why it should take him at that *time*, rather than at another, and hold him in that *part* or in that *manner* rather than in another.

§.27. From this Example we may see in some proportion, how *our owne* sins, and *other mens*, concur as ioynt *impulsive causes* of those *punishments*, which God bringeth vpon vs. *Our owne* sinnes they are the true *hidden antecedent* causes, which *deserue* the punishments: *our fathers* sinnes, or our *gouernours* sinnes, or our *neighbours* sins, or whatsoever *other mans* sinnes, that are visited vpon vs, are only the *outward eident* causes (or rather *occasions*,) why wee should bee punished at this *time*, and in this *thing*, and in this *manner*, and in this *measure*, and with these *circumstances*. And as in the former Example, the Patients *friends* considered *one* cause, and the *Physitian* another; *they* the *eident* and outward, *he* the inward and *antecedent* cause: so respectiue to Gods *Iustice*, *our owne* sinnes onely are the causes of our punishments; but in respect of his *Prouidence* and *Wisedome*, *our fathers* sinnes also, or *other mens*. For *Iustice* looketh vpon the *desert* onely; and so the punishments are euer and onely from *our owne personall* sinnes, as wee learned from our *third Certainty*: but it is *Prouidence*, that ordereth the *occasions*, and the *seasons*, and the other

cir-

circumstances of GODS punishments.

Hence may wee learne to *reconcile* those places §. 28.
of Scripture, which seeme to *croffe* one another *The seeming*
in this Argument. In *Ezekiel* and *Jeremy* it is said, *Contradicti-*
that *a euery man shall be punished for his owne finnes,* *ons of Scrip-*
and that *the children shall not beare the iniquitie of* *ture*
the fathers: and yet the same *Jeremie* complaineth *a Ier. 31. 30.*
as if it were otherwise, (*Lam. 5.*) *b Our fathers haue* *& Ezek. 18. 10.*
sinned, and are not; and *wee haue borne their iniqui-* *b Lam 5. 7.*
ties. Yea God himselfe proclaimeth otherwise, I
am *a iealous God, visiting the finnes of the fathers* *c Exod. 20. 5.*
upon the children-- Nor only doth he visit the sins
of the *fathers* vpon the *children:* but hee visiteth
also the *sonnes of Princes* vpon their *Subiects;* as
d Davids people were wasted for his sinne in num- *d 2. Sam. 24. 17.*
bring them: yea and hee visiteth sometimes the
finnes euen of ordinary *private men* vpon *publike*
societies; *e Did not Achan the sonne of Zerah com-* *e Ios. 22. 20.*
mit a trespasse in the accursed thing, and wrath fell
upon all the Congregation of Israel, and that man pe-
rished not alone in his iniquity? Now how can all
this stand together?

Yes very well: euen as well, as in the act of pu- §. 29.
nishing, Gods *Iustice* and his *Wisedome* can stand to- *how to bee re-*
gether. Marke then, wheresoeuer the Scripture *conciled:*
ascribeth one mans punishment to *another mans*
sinne; it pointeth vs to Gods *Wisedome* and *Proui-*
dence: who for good and iust ends maketh choyce
of these *occasions,* rather than other sometimes,
to inflict those punishments vpon men, which their
owne finnes haue otherwise abundantly deserued.
On the contrary, wheresoeuer the Scripture giueth

all punishments vnto the *personall* finnes of the sufferer, it pointeth vs to *Gods Iustice*: which looketh still to the *desert*, and doth not vpon any occasion whatsoever inflict punishments, but where there are *personall* finnes to deserue them: so that euery man that is punished in any kinde, or vpon any occasion, may ioyne with *Dauid* in that confession of his, *Psal. 51.* * *Against thee haue I sinned, and done euill in thy sight: that thou mightest be iustified in thy sayings, and cleare when thou iudgeth.*

a *Psal. 51.4.*

§. 30.
with an ex-
emplary in-
stance there-
of.

Say then, an vnconscionable great one by cruell oppression, wring, as *Ahab* did here, his poorer neighbours vineyard from him; or by countenanced sacriledge geld a Bishopricke of a faire Lordship or Mannor; and when he hath done, his prodigall heire runne one end of it away in matches, drowne another end of it in *Tauernes* and *Tap-houses*, melt away the rest in *lust*; and beastly sensuality: who doth not here see, both *Gods Iustice*, in turning him out of that, which was so foulely abused by *his owne* finnes; and his *Providence* withall, in fastening the Curse vpon that portion, which was so vniustly gotten by *his fathers* finnes? Euery man is ready to say, It was neuer like to prosper, it was so *ill gotten*; and so acknowledge the *Conetous fathers* sinne, as occasioning it: and yet euery man can say withall, It was neuer likely to continue long, it was so *vainely laniished* out; and so acknowledge the *Prodigall sons* sinne, as sufficiently *deseruing* it.

§. 31.

Thus haue wee heard the *maine doubt* solued.
The

The summe of all is this. God punisheth the *sonne* *The resolution* for the *fathers* sinne : but with *temporall* punishment of the *maine doubt*; *ments*, not *eternall*; and with those, perhaps so as to redound to the *fathers punishment* in the son. Perhaps, because the sonne *treadeth* in his fathers steps; perhaps, because he *possesseth* that from his father, to which Gods curse adhereth; perhaps for other *reasons* best knowne to God himselfe, wherewith he hath not thought meet to acquaint vs : but what euer the *occasion* be, or the *ends*; euermore for the sons owne *personall sins*, abundantly deseruing them.

And the same resolution is to bee giuen to the *§. 32.* other *two doubts* proposed in the beginning : to *applied also* that, Why God should punish any *one* man for *to the rest.* *another* ? and to the third, Why God should punish the *lesser* offender for the *greater* ? In which, and all other doubts of like kinde, it is enough, for the clearing of Gods *iustice*, to consider : that when God doth so, they are first only *temporall punishments* which he so inflicteth; and those secondly no more, than what the sufferer by *his owne* sinnes hath most rightfully deserued. All those other considerations, as that the *Prince* and *People* are but *one body*, and so each may feelee the smart of others sinnes and stripes : that oftentimes wee haue giuen *way* to other mens sinnes, when wee might haue *stopped* them; or *consent*, when wee should haue *withstood* them; or silent *allowance*, when wee should haue *checked* them; or perhaps *furtherance*, when wee should rather haue *hindered* them : that the *punishments* brought vpon vs for

our fathers or other mens finnes, may turne to our great spirituall *aduantage*, in the humbling of our *soules*, the subduing of our *corruptions*, the encreasing of our *care*, the exercising of our *graces*: that where *all* haue deserued the punishment, it is left to the discretion of the *Iudge*, whom he will picke out, the *Father* or the *Sonne*, the *Gouernour* or the *Subiect*, the *Ring-leader* or the *Follower*, the *Greater* or the *Lesser* offender, to shew *exemplary iustice* vpon, as he shall see expedient. I say, all these, and other like *considerations* many, though they are to be admitted as *true*, and obserued as *vsfull*; yet they are such, as belong rather to Gods *Providence* and his *Wisedome*, than to his *Iustice*. If therefore thou knowest not the very particular reason, why God should *punish* thee in this or that *manner*, or vpon this or that *occasion*; let it suffice thee that the *Counsell*s and purposes of God are *secret*: and thou art not to enquire with scrupulous *curiosity* into the dispensation and courses of his *Providence*, farther than it hath pleased him either to *reueale* it in his *word*, or by his manifest *workes* to *discover* it vnto thee. But whatsoeuer thou doest, neuer make question of his *Iustice*. Begin first to make inquiry into thine owne selfe: and if after vnpartiall search, thou there findest not corruption enough to *deserue* all out as much as God hath layed vpon thee, then complaine of *iniustice*, but not before. And so much for the doubts.

§.33.
The first in-
ference.

Let vs now from the premises raise some instructions for our vse. First; *Parents* wee thinke haue reason to be carefull, (and so they haue) for their
their

their *children*; and to desire and labour, as much as in them lyeth, their wel doing. Here is a faire course then for you that are parents, and haue children to care for. Doe you that which is good, and honest, and right: and they are like to fare the better for it. Wouldest thou then, Brother, leaue thy lands, and thy estate to thy childe, entire and free from *encombrances*? It is an honest care: but here is the way. ^a *Abstineas igitur damnandis*: ^a Iuuenal. Satyr. 14. Leauethem free from the ^b guilt of thy *sinnes*; ^b τὴν ἑμὴν ἁμαρτίαν τὴν πατέρα τοῦ δικαίου, ἡ γέννηται μὴ πλεον, ἀλλὰ κινδυνὸν ποιήσειν. Isocrates. ^c Iuuenal. Satyr. 14. which are able to *comber* them beyond any *stature*, or *morgage*. If not the bond of Gods *Law*, if not the care of thine owne *soule*, if not the feare of *hell*, if not the inward checkes of thine owne *conscience*: ^c *At peccaturo obstat tibi filius infans*, ^c Iuuenal. Satyr. 14. at the least let the good of thy poore sweet infants *restraine* thee from doing that sinne, which might pull downe from heauen a plague vpon them and theirs. Goe to then, doe not applaud thy selfe in thy wittie villanies, when thou hast *circumvented* and *prospered*; when *Ahab*-like thou hast ^d *killed*, ^d Vers. 19. hic. and *taken possession*; when thou hast *larded* thy learner reuenues with fat *collops* sacrilegiously cut out of the sides or flanks of the *Church*; and hast *nayled* all these with all the *appurtenances*, by *fines*, and *vouchers*, and *entayles*, as firme as *Law* can make them, to thy *childe*, and his *childe*, and his *childest childe* for euer. After all this stirre, cast vp thy *bills*, and see what a goodly *bargaine* thou hast made: thou hast *damned* thy selfe, to *undoe* thy childe; thou hast brought a *curse* vpon thine owne *soule*, to purchase that for thy *childe*, which shall
“bring

"bring a *curse* both vpon it and him. When thy
 "indentures were drawne, and thy learned Coun-
 "sell feed to peruse the Instrument, and with exact
 "seuerity to ponder with thee euery clause and syl-
 "lable therein; could none of you spie a flaw in
 "that clause [with all and singular th' appurtenan-
 "ces,] neither obserue, that thereby thou didst
 "settle vpon thy posteritie, together with thy e-
 "state, the wrath and vengeance and curse of God,
 "which is one of those appurtenances? Hadst thou
 "not a faithfull Counsellour within thine owne
 "brest, if thou wouldest but haue conferred and
 "aduised with him plainly and vndissemblingly,
 "that could haue told thee, thou hadst by thy op-
 "pression and iniustice *ipso facto* cut off the entaile
 "from the issue, euen long before thou hadst made
 "it? But if thou wouldest leaue thy posterity a
 "firme, and secure and durable estate: doe this ra-
 "ther. Purchase for them by thy charitable workes,
 "the prayers and blessings of the poore; settle vpon
 "them the fruites of a religious, sober, and honest
 "education; bequeath them the legacie of thy good
 "example, in all vertuous and godly liuing: and that
 "portion thou leauest them besides, of earthly things,
 "be it much or little, be sure it be well gotten; other-
 "wise neuer looke it should prosper with them. A
 "little leauen leaueneth the whole lumpe, and sowreth
 "it: and a little ill gotten, like a gangrene spreadeth
 "through the whole estate; and worse than aqua
 "fortis, or the poysoned shirt that Dejanira gaue
 "Hercules, cleaueth vnto it, and feedeth vpon it,
 "and by little and little gnaweth, and fretteth, and
 consumeth

e ai πασι βέ-
 λη παραδοῦναι
 πλῆτον, διὰ τοῦ
 κλήματος. ὅς
 μὴ οὐκ ἐβέβαι-
 ον ἔσται. ὁ δὲ
 μὴ τοῦτο
 ταχέως ἀπολλύ-
 νται καὶ ἀσθενέ-
 ρεται. Chrysost.
 in Eph. hom. 2.
 εἰ μὴ Πουβία
 Γαλατίας τῆς
 — ἀποκαταστή-
 σαι. καὶ τῆς
 δὲ εἰπὼν οἱ τὸς
 ἀποφύγετε κατὰ
 τὴν τὴν δικλὴν
 Paulan. in Co-
 rinthiacis.
 g 1 Cor. 5. 6.
 h — ardeo;
 Quantum nec
 atro delibutus
 Hercules Nessi
 cruore. Horat.
 Epod. 17. see
 Sophocl. in
 Trachin.

consumeth it to nothing. And surely, *Gods Justice* hath wonderfully manifested it selfe vnto the world in this kinde, sometimes euen to the publicke astonishment and admiration of all men: that men of ancient *families*, and great *estates*; well left by their Ancestors, and free from *debts*, *legacies*, or other *encombrances*; not notedly guilty of any expencefull *sinne* or *vanity*, but wary and husbandly and carefull to thriue in the world; not kept vnder with any great *burden* of needy friends, or charge of *children*; not much hindered by any extraordinary *losses*, or casualties of *fire*, *theenes*, *suretieship*, or *suites*: that such men, I say, should yet *sinke* and *decay*, and runne behinde hand in the world; and their *estates* *crumble* and *milder* away, and come to nothing, and no man knoweth how. No question, but they haue *sinnes* enough of their owne, to *deserne* all this, and ten times more than all this: but yet withall, who knoweth but that it might, nay who knoweth not that sometimes it doth, (so legible now and then are Gods iudgements) come vpon them for the *greedinesse*, and *auarice*, and *oppression*, and *sacriledge*, and *iniustice* of their not long foregoing Ancestors: You that are parents, take heed of these sins. It may be, for some other reasons knowne best to himselfe, God *suffereth* you to goe on your owne time; and *suspendeth* the iudgements, your sinnes haue deserued, for a space, as here he did *Ababs* vpon his humiliation: but be assured, sooner or later, *vengeance* will ouertake you or yours for it. You haue *conuited an euill conuentionnesse* to your house: and

Hab. 2.9.

G g

there

b Exod. 10.5.

there hangeth a judgement ouer your house for it, as raine in the cloudes; which, perhaps in your *sonnes*, perhaps in your *grand-childrens* dayes, some time or other, will come *dashing* downe vpon it, and *ouerwhelme* it. Thinkenot the vision is for many descents to come---*de male quaesitis vix gaudet tertius haeres*: seldome doth the *third*, scarce euer the *fourth* generation passe, before God visit the sinnes of the fathers vpon the children; if hee doe not in the very *next* generation. In *his sonnes* dayes will I bring the euill vpon his house.

§.34.
The second.

Secondly; if not onely *our owne*, but our *fathers* sinnes too may be, shall be visited vpon vs: how concerneth it vs, as to *repent* for our owne, so to *lament* also the sinnes of our forefathers; and in our confessions and supplications to God, sometimes to *remember* them, that he may *forget* them, and to set them *before his face*, that hee may cast them *behind his backe*? Wee haue a good precedent for it in our publike Letany; *Remember not Lord our offences, nor the offences of our forefathers!* A good, and a profitable, and a needefull prayer it is: and those men haue not done well, nor justly, that haue cauilled at it. (O that men would be wise according to *sobriety*, and allow but *iust* interpretations to things aduisedly established; rather than busie themselves *modum in scirpo*, to picke needelesse quarrels where they should not. What *unity* would it bring to brethren, what *peace* to the Church, what *ioy* to all good and wise men!) As to this particular, God requireth of the Israelites in *Leuit. 26.* that they should *confesse* their

a Leuit. 26. 39.
40.

their iniquity, and the iniquity of their fathers.

^b David did so, and ^c Jeremy did so, and ^d Daniel ^b Psal. 106. 8. did so: in ^c Jerem. 3. 15. ^d Dan. 9. 5. *And if*

David thought it a fit curse, to pronounce against

Judas, and such as he was, in Psal. 109. [Let the wickednesse of his fathers be had in remembrance in

the sight of the Lord, and let not the sin of his mother

be done away:] why may we not, nay how ought we

not, to pray for the remoueuall of this very curse

from vs, as well as of any other curses? The pre-

sent age is rife of many enormous crying sinnes,

which call loud for a iudgement vpon the land:

and if God should bring vpon vs a right heauie

one, whereat all eares should tingle; could wee

say other, but that it were most just, euen for the

sinnes of this present generation? But if vnto our

owne, so many, so great, God should also adde the

sinns of our forefathers; the bloodshed, and tyranny,

& grieuous vnnaturall butcheries in the long times

of the ciuill warres, and the vniuersall idolatries

and superstitions couering the whole land, in the

longer and darker times of Popery: and if, as hee

sometimes threatned to bring vpon the Iewes of

that one generation all the righteous blood that ^f Math. 23. 35. *eu-
er was shed vpon the earth, from the blood of* ^{36.}

the righteous Abel, vnto the blood of Zacharias

the sonne of Barachias; so hee should bring the

sinnes of our Ancestors for many generations past,

vpon this generation of ours: who could be able

to abide it? Now, when the security of the times

giue vs but too much cause to feare it, and the

regions begin to looke white towards the haruest: is

it not time for vs with all humiliation of *Soule* and *Body* to cast downe our selues; and with all contention of *voyce* and *spirit* to lift vp our prayers: and to say; Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sinnes: Spare vs good Lord, spare the people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer. Spare vs good Lord.

§. 35.
the third in-
tercession.

a Horat. 1.
Epist. 2.

1 b Tim. 2. 1, 2.

c 2 Sam. 24. 15

d Ios. 7. 8, 10, 25

Thirdly. Since not onely our fathers sinnes, and our owne; but our Neighbours sinnes too, (*aliquid malum propter vicinum malum*;) but especially the sinnes of Princes and Gouvernours, (*---^a delirant reges, plectuntur Achini*;) may bring judgements vpon vs, and enwrap vs in their punishments: it should teach euery one of vs, to seeke his owne private in the common and publike good; and to endeauiour, if but for our owne security from punishment, to awaken other from their security in sinne. How should wee send vp ^b supplications and prayers and intercessions for Kings and for all that are in authority; that God would encline their hearts vnto righteous courses, and open their eares to wholesome counsells, and strengthen their hands to iust actions: when but a sinfull oversight in one of them, may proue the overthrow of many thousands of vs: as David but by once numbring his people in the pride of his heart, lessened their number at one clap ^c threescore and ten thousand. If ^d Israel turne their backs vpon their enemies; vp Iosuah, and make search for the troubler of Israel, firret out the thiefe, and doe execution

execution vpon him: one *Achan*, if but *suffered*, is able to vndoe the whole hoast of Israel; what mischief might he do, if *countenanced*, if *allowed*? The houre I see hath ouertaken me, and I must end. To wrappe vp all in a word then, and conclude: Thou that hast *power* ouer others; suffer no sin in them by base *conniue*nce, but *punish* it: thou that hast *charge* of others; suffer no sin in them by dull *silence*, but *rebuke* it: thou that hast any *interest* in, or *dealing* with others; suffer no sinne vpon them, by easie *allowance*, but *distast* it: thou that hast nothing else; yet by thy charitable *prayers* for them, and by constant *example* to them, *stop* the course of *sin* in others, *further* the growth of *grace* in others, *labour* by all meanes (as much as in thee lyeth) to *draw* others vnto God; lest their sinnes *draw* Gods *iudgements* vpon themselves and thee. This that *thou* mayst doe, and that *I* may do, and that *euery one* of vs, that feareth God, and wisheth well to the Israel of God, may doe, *faithfully* and *discreetely* in our seuerall stations and callings: let vs all humbly beseech the *Lord*, the *God* of all grace and wisdom, for his *Sonne Iesus* sake, by his *holy spirit* to enable vs. To which blessed *Trinity*, one only wise, immortall, inuisible, almighty, most gracious and most glorious Lord and God, be ascribed by euery one of vs, the kingdome, the power, and the glory, both now and for euer. Amen.

THE
G 33
and for the
power of
every
God, the
self



THE FOVRTH SERMON.

In S. Pauls
Church
London,
4. Nov. 1621.

I. COR. 7.24.

*Brethren, let euery man wherein he is called, there-
in abide with God.*



Flesh and bloud be suffered to make the *Glosse*, it is able to corrupt a right good *Text*. It easily turneth the doctrine of Gods grace into ^a *wantonnesse*: and as easily the doctrine of *Christian libertie* into *licentiousnesse*. These Corinthians, being yet but ^b *Car-* ^c *Cor. 3.1.3.* ^d *nall*; for the point of *Liberty* consulted (it seemeth) but too much with this *curfed glosse*. Which taught them to interpret their *Calling* to the Christian faith, as an *Exemption* from the duties of all other *Callings*: as if their spirituall *freedom* in Christ had cancelled *ipso facto* all former obligations, whether of *Nature* or *Ciuitie*. The *Husband* would put away his *wife*, the *seruant* dis-respect his *master*, euery other man breake the bonds of *relation* to euery other man: and all vnder this pretence, and vpon

§. I.

*The Occas-
on, and scope
of the Text.*

^a *Iude 4.*

G g 4.

this

this ground, that Christ hath made them *free*. In this passage of the Chapter, the Apostle occasionally correcteth this error: principally indeed as the present Argument led him, in the particular of *Marriage*; but with a farther & more vniuersal extent to all outward *states* and *conditions* of life. The summe of his Doctrine, this. He that is yoaked with a *wife*, must not put her away, but count her *worthy* of all *loue*; he that is bound to a *master*, must not despise him, but count him *worthy* of all *honour*; euery other man that is tyed in any *relation* to any other man, must not neglect him, but count him *worthy* of all good *offices* and ciuill *respects* futable to his place and person: though *Shee* or *He*, or that *other*, be Infidels and Vnbeleeuers. The *Christian Calling* doth not at all *preiudice*, much lesse *ouerthrow*; it rather establissheth and strengtheneth, those interests, that arise from *naturall relations*, or from voluntary *contracts* (either *domesticall* or *ciuill*) betwixt Man and Man. The *generall rule* to this effect he conceiueth in the forme of an *Exhortation*; that euery man (notwithstanding his calling vnto liberty in Christ) abide in that *station* wherein God hath placed him, containe himselfe within the *bounds* thereof, and cheerefully & contentedly vndergoe the *duties* that belong thereto: vers. 17. [*As God hath distributed to euery man, as the Lord hath called euery one, so let him walke.*] And lest this *Exhortation* (as it fareth with most other, especially such as come in but vpon *the by*, as this doth) should be slenderly regarded: the more fully to *commend* it to their consideration and

c Ex incidenti dat documentum generale. Lyran. ad vers. 17.
d Quod, ut plenè commendat reiterat. Ambrosius in 1. Cor. cap. 37.

& practise, he repeateth it once againe, vers. 20. [*Let every man abide in the same calling, wherein he was called.*] And now againe once more; in the words of this verse; concluding therewith the whole discourse into which he had digressed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very needefull argument; viz. concerning the *Necessity, Choyce, and Use of particular Callings*. Which whilest I doe, if any shall blame me for shaking hands with my Text: let such know, *First*, that it will not be very *charitably* done, to passe a hard censure vpon anothers labour; no nor yet very *providently* for their owne good, to slight a profitable truth for some little seeming impertinency. *Secondly*, that the points proposed are indeede not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this Exhortation; and all of them such as may without much violence be drawne from the very words themselves, at leastwise if we may be allowed the liberty (which is but reasonable) to take in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the severall handling of them will in parr appeare. But howsoever, *Thirdly*, (which *S. Bernard* deemed a sufficient Apology for himselfe in a case of like nature, * *Noverint me non tam intendisse &c.*) let them know, that in my choyce of this Scripture my purpose was not so much to binde my self to the strict exposition of the

Apostolicall

§. 2.

The Pertinency;

a Noverint me non tam intendisse exponere Evangelium, quam ex Evangelio sumere occasionem loquendi, quod loqui delectabatur. Bernard. super Messius est.

Apostolicall Text, as to take *occasion* there-from to deliuer what I desired to speake, and judged expedient for you to heare; concerning 1. the *Necessity*; 2. the *Choyce*, and 3. the *Vse* of particular Callings.

§. 3.
and Needful-
nesse of the
Points.

1

2

3

Points, if euer needefull to bee taught and knowne; certainly, in these dayes most. Wherein some habituated in idlenesse, will not betake themselves to any *Calling*; like a *heavy* jade, that is good at bit, and nought else. These would bee soundly *spurred* vp, and whipped on end. Othersome, through weakenesse, doe not make a good *choyce* of a *fit Calling*: like a young *unbroken* thing that hath mettall, and is free, but is euer wrying the wrong way. These would be fairely checkt, turned into the right way, and *guided* with a steddy & skilfull hand. A *third* sort (and I thinke the greatest) through vnsettlednesse, or discontentednesse, or other vntoward humour, walke not soberly, and vprightly, and orderly in their *Calling*; like an *unruly* *Coult*, that will ouer hedge and ditch; no ground will hold him, no fence turne him. These would be well, fettered and side-hanckled for leaping. The *first* sort, are to be taught the *Necessity* of a *Calling*: the *second*, to be directed for the *Choyce* of their *Calling*: the *third*, to be bounded and limited in the *Exercise* of their *Calling*. Of which three in their order: and of the First, first; the *Necessity* of a *Calling*.

§. 4.
The Generall
and the Parti-
cular Calling.

The Scriptures speake of two kinds of *Vocations* or *Callings*: the one, *ad Fædus*; the other, *ad Munus*. The vsuall knowne termes are; the *Generall* and the *Particular* *Calling*. *Vocatio ad Fædus*, or the *Generall*.

Generall Calling; is that wherewith God calleth vs, either *outwardly* in the ministry of his *word*, or *inwardly* by the efficacy of his *spirit*, or iointly by both, to the faith and obedience of the *Gospel*, and to the embracing of the *Covenant* of grace and of mercy and saluation by Iesus Christ. Which is therefore termed the *Generall Calling*, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is *one* and the same, and common to all that are called. The same *duties*, and the same *promises*, and euery way the same *conditions*. Here is no difference in regard of Persons: but ^a *one Lord, one faith, one baptisme, one body, and one spirit*; euen as we are all called in *one hope of our Calling*: Thats the *Generall Calling*. *Vocatio ad Munus*, or our *Particular Calling*; is that wherewith God enableth vs and directeth vs and putteth vs on to some speciall course and condition of life, wherein to employ our selues, and to exercise the gifts he hath bestowed vpon vs, to his glory, and the benefit of our selues, and others. And it is therefore termed a *Particular Calling*, (not as if it concerned not all in generall; for wee shall proue the contrary anon;) but because the thing whereunto men are thus called is not one and the same to all, but differenced with much variety according to the quality of particular persons. ^b *Alius sic, alius verò sic*: [*Euery man hath his proper gift of God; one man on this manner, another on that.*] Here is ^c *ἵδιον χάρισμα*, some called to be *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*; some one thing, some another, as to their

^a Eph. 4. 4. 5.^b Vers. 7. hic.^c Ibid.

d Jude. 3.

e ἀνταρξα-
σις. Pūcat, hic.

their *particular Callings*. But as to the *Generall Calling*, there is ^d κοινὴ σωτηρία, the *common Salvation*: all called to the same *State* of being the *seruants* and *children* of God; all called to the performance of the same *duties* of seruants, and to the expectation of the same *inheritance* of children; all called to be *Christians*. Of both which Callings, the *Generall* and *Particular*, there is not (I take it) any where in Scripture mention made so exprefly and together, as in this passage of our Apostle; especially at the 20. verse [*Let every man abide in the same calling, wherein he was called.*] Where, besides the *matter*, the Apostles *elegancy* is obseruicable in vsing the same word in ^e both significations: the *Nowne* signifying the *Particular*, and the *Verbe* the *Generall Calling*. Let every one abide in the same calling wherein he was called; bearing sense, as if the Apostle had sayd, Let every man abide in the same *Particular Calling*, wherein hee stood at the time of his *Generall Calling*. And the same, and no other, is the meaning of the words of my Text.

§. 5.

A Particu-
lar Calling

Whence it appeareth, that the *Calling* my Text implieth, and wherein every man is here exhorted to abide, is to be vnderstood of the *Particular*, and not of the *Generall Calling*. And of this *Particular Calling* it is we now intend to speake. And that in the more Proper and *restrained* signification of it; as it importeth some settled course of life with reference to businesse, office, and employment: accordingly as we say a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant,

norant, that our Apostle (as the streame of his Argument carryed him) here taketh the word in a much *wider* extent; as including not only such *speciall courses* of life as refer to imployment, but euen all outward *personall states* and conditions of men whatsoeuer, whether they haue such referencce, or no: as we may say, a man is called to *Marriage* or to single life, called to *riches* or pouerty, and the like.

But omitting this larger signification, wee will hold our selues either onely or principally, to the former: and by *Calling* vnderstand a *speciall settled* *course of life*, wherein mainly to employ a mans *gifts* and *time* for his *owne* and the *common* good. *§. 6. Necessary for all men:* The *Necessity* wherof whilest we mention, you are to imagine not an *absolute* and *positive*, but a *conditionall* and *suppositive* necessity. Not as if no man could be without one *de facto*, (daily experience in these dissolute times manifesteth the contrary:) but because *de iure* no man should be without one. This kind of *Calling* is indeede *necessary* for all men: But how? Not as a necessary *thing ratione termini*, so as the want thereof would be an absolute *impossibility*: but *virtute precepti*, as a necessary *duty*, the neglect whereof would be a grieuous and sinfull *enormitie*. He that will doe that which he ought, and is in conscience bound to doe, must of necessity liue in some *Calling* or other. That is it we meane by the *Necessity* of a *Calling*. And this *Necessity* we are now to proue.

And that *First*, from the *Obedience* we owe to euery of Gods *Ordinances*; and the *Account* wee must render for euery of Gods *Gifts*. Amongst these *§. 7. in respect of the Ordinance,*

a Gen. 3. 19.

b Gen. 3. 15.

c Gen. 3. 16:

Eph. 5. 22.

Col. 3. 18.

1. Tim. 2. 11.

&c.

d Non erat laboris afflictio, sed ex hilaratio voluntatis.

Augustin. 8. de Gen. ad lit. 8.

—non labore seruilis, sed honesta animi voluptate.

Ibid. c. 9.

e Sore trauell.

Eccl. 1. 13.

Great trauell, and a heavy yoke, Sirac. 40.

1.

* Eccl. 1. 12.

e Eccl. 1. 14. 17.

those *ordinances* this is one, and one of the first; that ^a *in the sweate of our faces* euery man of vs should eat our bread, Gen. 3. The force of which *Precept*, let none thinke to auoyde by a quirke: that forsooth it was layed vpon *Adam* after his transgression, rather as a *Curse*, which he must *endure*; than as a *Duty*, which he should *performe*. For *first*; as some of Gods *Curses* (such is his *goodnesse*) are *Promises* as well as *Curses*; as is that of the ^b *Enmity* betweene the Womans seede and the Serpents: so some of Gods *Curses* (such is his *Iustice*) are *Precepts* as well as *Curses*; as is that of the ^c *Womans subjection* to the Man. This of eating our bread in the sweate of our face, is all the three: it is a *Curse*; it is a *Promise*; it is a *Precept*. It is a *Curse*; in that God will not suffer the Earth, to afford vs bread, without our sweate. It is a *Promise*; in that God assureth vs, wee shall haue bread for our sweate. And it is a *Precept* too; in that God enioyneth vs, if wee will haue bread, to sweate for it. *Secondly*; although it may not be gainsayed, but that that *injunction* to *Adam* was giuen as a *Curse*; yet the *substance* of the *injunction* was not the thing wherein the *Curse* did *formally* consist. Herein was the *Curse*: that whereas before the fall, the taske which God appointed man was with ^d pleasure of *body* and content of *mind*, without sweate of *brow* or *brayne*; now after the fall he was to *toyle* and *forecast* for his liuing, with ^e care of *mind* and trauell of *body*, with ^{*} wearinesse of *flesh* and ^e vexation of *spirit*. But as for the *substance* of the *injunction*, which is, that euery man should haue som cwhat

somewhat to doe, wherein to *bestow himselfe* and his *time* and his *gifts*, and whereby to *earne* his bread: in this it appeareth not to haue bin a *Curse*, but a *Precept* of diuine institution; that *Adam*, in the time and state of *Innocency*, before he had deserued a *Curse*, was yet enjoyned his *taske*, ^fto dresse ^tGen. 2. 15. and to keepe the garden. And as *Adam* liued himselfe, so he bred vp his *children*. His two first borne, though *beires* apparant of all the world, had yet their peculiar *employments*; the one in ^g *tillage*, the ^g Gen. 4. 2. other in *pasturage*. And as many since, as haue walked *orderly*, haue obserued Gods *Ordinance* herein; ^h *working with their hands the thing that is good* ^h Eph. 4. 28. in some kind or other: those that haue set themselves in no such good way, our Apostle elsewhere justly blaming as ⁱ *inordinate*, or *disorderly* walkers. ⁱ 1st Cor. 14. 40. And how can such *disorderly* ones hope to finde ^a *approoueance* in the sight of our God, who is a God of *order*? He commandeth vs to liue in a *Calling*: and woe to vs, if we neglect it.

But say there where no such expresse *Command* ^{§. 8.} for it: the very *distribution* of Gods *gifts* were *and Gift* of ^{God;} enough to lay vpon vs this necessity. Where God ^{bestoweth}, he *bindeth*: and to whom any thing is ^a *giuen*, of him something shall be *required*. ^a Luk. 12. 48. The inference is stronger, than most are aware of; from the *Ability* to the *Duty*, from the *Gift* to the *worke*, from the *Fitting* to the *Calling*. Obserue how this Apostle knitteth them together at the 17. verse, [^b *As God hath distributed to euery man, as the* ^b Vers. 17. *Lord hath called euery one, so let him walke.*] God hath distributed to euery man some proper *gift*, or other:

e Psal. 68. 18.

d Eph. 4. 8. & c.

e Deus & Na-
tura nihil faci-
unt frustra.f Frustra est
potentia, qua
non perducitur
in actum.

g Luk. 19. 10.

h 1 Pet. 4. 10.

i 1 Cor. 12. 7.

§. 9.
2. of every
mans selfe;

other: and therefore euery man must glorifie God in some peculiar *Calling*, or other. And in *Eph. 4.* hauing alleaged that of the Psalme, *He gaue gifts vnto men*; immediately he inferreth, *He gaue some Apostles, some Prophets &c.* as giuing vs to vnderstand, that for no other end God did bestow vpon some *Apostolicall*, vpon others *Propheticall*, vpon others *gifts* in other kinds, but that men should imploy them some in the *Apostolicall*, some in the *Propheticall*, some in *Offices* and *Callings* of other kinds. And if we confesse, that *Nature* doth not, wee may not thinke the *God of Nature* doth bestow *abilities*, whereof hee intendeth not *use*: for that were to bestow them *in vaine*. Sith then he *bestoweth* gifts and graces vpon euery man some or other, and none *in vaine*; let euery man take heed that he *receiue* them not *in vaine*: let euery man beware of *napkinning* vp the *talent*, which was deliuered him to *trade* withall: Let all, *as euery one hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold graces of God.* The manifestation of the spirit being giuen to euery man *to profit withall*; he that liueth *vnprofitably* with it, and without a *Calling*, abuseth the intent of the giuer, and must answer for his abuse.

Secondly, the Necessity of a *Calling* is great, in regard of a *mans selfe*: and that more wayes than one. For man being by nature actiue, so as he cannot be long, but he must be doing: hee that hath no honest vocation to busie himselfe in, that hath nothing of his owne to doe, must needs from do-
ing

ing nothing proceede to doing naught. That saying of *Cato* was subscribed by the wiser Heathens as an Oracle, *Nihil agendo male agere discas.*^b Idleness teacheth much euill, saith the wise son of *Syrac*: nay all kind of euill, as some copies haue it. It hath an eare open to euery extrauagant motion; it giueth entertainment to a thousand sinfull fancies; it exposeth the soule to all the assaults of her Ghostly enemies: & whereas the *Deuills* greatest businesse is, to tempt other men; the idle mans only businesse is to tempt the *Deuil*. Experience of all histories & times sheweth vs, what aduanrages the *Deuil* hath won vpon Godly and industrious men otherwise, (as vpon *Dauid* in the matter of *Vriah*, & many others) only by watching the opportunity of their idle houres, & plying them with suggestions of noysome lusts, at such times, as they had given themselves but some little intermission more than ordinary, from their ordinary employments. How wil he not then lead captiue at his pleasure those, whose whole liues are nothing else but a long Vacation, & their whole care nothing but to make vpa^d a number, & to waste the good creatures of God? There is no readier sanctuary for thee then, good Christian, when the *Deuill* pursueth thee, than to betake thy selfe at once to prayer, and to the workes of thy Calling: fly thither, and thou art safe, as in a Castle. *Non licet* is a very good, and proper, and direct answer, when the *Deuill* would tempt thee to sinne; it is euill, and I may not doe it: but yet *Non vacat* is the stronger answer and surer; I am busie, and I cannot doe it. That giueth him scope to reply, and

most

H h

it

^a *Cato*nis oraculum, quo nihil verius.

Colum. 11.

de re rust.

^b *Syrac.* 33. 28.

^c *πῶς οὐκ ἔστι*

αὐτὸν ἰδεῖν

αὐτὸν ἰδεῖν

αὐτὸν ἰδεῖν

αὐτὸν ἰδεῖν

Ex Soph.

Stob. Sermon. 28.

^d *Nos numerus sumus, & fruges consumere*

nati. *Horat.* 1.

Epist. 2.

eres age, tu-

tus eris. *Ouid.*

de remed.

f Hieron. ad.
Ruricum.
Tom. 1. Epist

d Eph. 4. 28.

Thirdly, Life must be preserved, Families maintained, the poore relieued: this cannot bee done without Bread, for that is the^a staffe of life: and Bread cannot be gotten, or not honestly, but in a Lawfull vocation or Calling. Which who euer neglecteth, is in very deede no better, than a very^b theife: the Bread hee eateth he cannot call his owne.^c We heare, saith S. Paul writing to the Thessalonians, that there are some among you that walke inordinately, and worke not at all, but are busie bodies: Them therefore that are such, wee command and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread. As if it were not their owne bread, if not gotten with the worke of their owne hands, and in the sweate of their owne faces. And againe writing to the Ephesians,^d Let him, that stole, steale no more: but rather let him labour &c. If he will not steale, he must labour; and if he doe not labour, hee doth steale: steale from

from *himselfe*, steale from his *Family*, steale from the *Poore*.

He stealeth from *himselfe*, & so is a kind of *Felo de se*. Spend he must: and if there be no gettings to re-
 paire what is spent, the stocke wil shrink and wast, and a beggary will be the end. God hath ordained *Labour* as the Proper *meanes* whereby to obtaine the good things of this life: without which, as there is no *promise*, so ordinarily there is no *performance* of those blessings of *Plenty* and *Sufficiency*. God hath a *bountifull hand*; ^a he openeth it, and ^b filleth all things living with plenteousnesse: but vnlesse we haue a *diligent hand*, wherewith to receiue it, we may starue. ^c *No mill, we say, no meale*. And he that by the sloath of his hands disfurnisheth himselfe of the meanes of getting, he is as neere of kin to a waster as may be; (they may call ^d *Brothers*;) and it is but just, if Gods curse light vpon him, and that he hath, and bring him to want, it to nothing.

He stealeth also from his *Family*, which should eate the fruite of his labours. The *paine full housewife*; see, in what a happy case her *husband* is, and her *children*, and her *seruants*, and all that belong to her. They are not affraid of *hunger*, or *cold*, or any such thing: they are well *fed*, and well *clad*, and carefully *looked vnto*. Her *husband* praiseth her, and her *seruants*, and her *children*, when they haue kneeled downe, and asked her blessing, *arise vp, and call her blessed*. Prou. 31. But the *idle man*, that for want of a course to liue in, empouerisheth himselfe, and his family, whom hee is bound to

§. 11.

to himselfe,

a ληψὲς γὰρ ἡ

πάμην ἀργῶ

συμφορῆς. ἀν-

θεῖ. Hesiod. in

187.

b Psal. 145. 16.

c Qui vitat

molam, vitat

farinam. Adag.

d Prou. 18. 9.

§. 12.

to his family,

a Prou. 31.

vers. 15 21. 27.

18.

b 1 Tim. 5.8.

§. 13.
and to the
Poore;a Prou. 31.
vers. 13.
b vers. 19.

c vers. 22.

d vers. 21.

e vers. 20.

f Act. 9.39.
g Iob. 31.20.

maintaine; is a burden to his friends, an eye-sore to his kindred, the shame of his name, the ruine of his house, and the bane of his posteritie. He bequeatheth misery to his off-spring in stead of plenty: they that should fare the better for him, are undone by him: and he that should giue his children Gods blessing and his, pulleth vpon himselfe Gods curse and theirs. *b* If any provide not for his owne, and specially for those of his owne house, hee hath denied the faith, and is in that respect euen worse than an Infidel. 1. Tim. 5.8. The very Infidels take themselves bound to this care: Let not him that professeth the faith of Christ, by his supine carelesnesse this way, justifie the Infidel, and deny the Faith.

He stealeth also, (which is the basest theft of all) from the poore: in robbing them of that reliefe, which he should minister vnto them out of his honest gettings; the ouerplus wherof is their proper reuenew. The good housewife, of whom we heard something already out of the 31. of the Proverbs, *a* seeketh wooll and flaxe, *b* layeth her hands to the spindle, and her hands hold the distaffe. But *cui bono*, and to what end, and for whose sake, all this? Not only for her self, *c* to make her coverings of rayment, though that also; nor yet only for his household *d* to cloath them in Scarlet, though that also: but withall that she might haue somewhat in her hands *e* to reach out to the poore and needy; like another Dorcas; to make *f* coates and garments for them, that *g* their loynes might blesse her: so euery man should be painfull and carefull, to get some of the things of this earth by his faithfull labour; not

as a foolish worldling, to make a *Mammon* of it; but as a wise Steward, to ^h make him friends with it. ^h Luk. 16. 9. So ⁱ distributing it to the necessities of the poore ⁱ Rom. 12. 13. Saints, that it may redound also vpon the by to his owne aduantage: whilest sowing to them *temporall things*, the comfort of his *Almes*, he reapeth in recompence of it their *spirituall things*, the benefit of their *Prayers*. S. Paul exhorteth the Ephesians by word of mouth, (and it was the very close of his solemne farewell, when hee tooke his last leaue of them, and should see their face no more;) that ^k by their labour they ought to support the weak, ^k Act. 10. 34. and minister to the necessities of others; remember the words of the Lord Iesus, how hee sayd, it is more blessed to giue than to receiue. And after his departure, he thought it needefull for him to put them in mind of the same duty once againe by letter; ^l Let him that stole, steale no more, but rather ^l Ephes. 4. 28. let him labour working with his hands the thing, that is good, that he may haue to giue to him that needeth. Lay all this, that I haue now last said, together; and say if you know a verier *thiefe*, than the Idle person? that stealeth from himself, and so is a foolish *thiefe*; stealeth from his family and friends, and so is an *unnaturall thiefe*; stealeth from the poore, and so is a *base thiefe*.

Fourthly, and lastly: a Calling is necessary in regard of the *Publike*. God hath made vs ^{4.} *Common-creatures*; contriued vs into pollicies, and *wealth*, societies and common-wealths; made vs ^b *fel-* ^a *αἰθερῶν* ^γ *φύσει πολιτικῶν* ^δ *ζῶν*. Arist. 1. *low members* of one body; and ^e *every one* ^c *Rom. 12. 5.* *Politas* ^b *Membra sumus corporis magis*. Senec. Epist. 93.

another's members. As therefore wee are not
 d *Non nobis so-* borne, so neither must we *line*, to and for *our selues*
 lum natis sumus: alone: but our *parents*, and *friends*, and *acquain-*
 sed partem a- tance, nay *every man* of vs hath a kind of right and
 tria, partem pa- interest in euery other man of vs; and our *Com-*
 rentes &c. Cic. mune

ex Platonis Epist. 9. In commune
 nati sumus.
 Senec. Epist. 95.
 e ἐχθὴν νομιζέον
 οὐτὸν αὐτὰ π-
 να εἶναι ἢ πο-
 λιτὸν, ἀλλὰ
 πάντας τῆς πό-
 λεως Arist. 8.
 Polit. 1.
 f Rom. 12.4.

g μείζον ἔχα-
 σθαι τῆς πό-
 λεως. ἢ δ' ἰ-
 μίλεια πῶ-
 θυκιν ἔχον
 μείζον βλέπεν
 ὡς τὴν τῆς
 ὅλη ἰμμίλειαν.
 Arist. 8.
 Polit. 1.
 h See Valer.
 Max. 2.6.
 Patric. 1. de
 Rep. 8. Cassan.
 11. Catal. glor.
 confid. 1.

in the artificiall body of a *Clocke*, one wheele
 moueth another, and each part giueth and recei-
 ueth helpe to and from other; and as in the *natu-*
rall body of a *Man*, consisting of many members,
 all the members *haue not the same office*, (for that
 would make a confusion,) yet there is no member
 in the body so meane or small, but hath its proper
 faculty, function and vse, whereby it becommeth
 vsfull to the whole body, and helpfull to its fel-
 low-members in the body: so should it be in the
Ciuill body of the *State*, and in the *Mysticall body* of
 the *Church*. Euery man should *conferre aliquid in*
publicum, put-to his helping hand to aduance the
 common good, employ himselfe some way or o-
 ther, in such sort, as hee may be *seruiseable* to the
whole body, and *profitable* to his fellow-members in
 the body. For which reason, the ancient renow-
 ned Common-wealths were so carefull to or-
 daine, that no man should liue but in some profes-
 sion; and to take distriect examination who did o-
 therwise; and to punish them, some with *fasting*,
 some with *infamy*, some with *banishment*, yea and
 some with *death*. The care of the *Indians*, *Egypti-*
ans, *Athenians*, and others herein; *Historians*
 relate, and I omit. It were to be wished that Chri-
 stian Common-wealths would take some greater
 care,

care, if but from their example, to rid themselves of such vnnecessary burdens, as are good for nothing but to deuoure the fruites of the land; and either force these ¹ *draones* to take paynes for their liuing, or else thrust them out of the hives for their Idlenesse.

τον πύχυσιν ἀργαί· ἔδοντες. Hesiod. in ἔργ. — ὡς ἐν κηλίῳ κηλίῳ ἐγείνεται σπυρίδι νόσημα, ἔτι καὶ τὸ τοῦτον ἐν οἰκίᾳ κηλίῳ ἐγγίναται, νόσημα πόλεως. Plat. Polit. 8.

Which course if it were taken; what would become of many thousands in the world, *quibus anima pro sale*, who like *Swine* liue in such sensuall and vnprofitable sort, as we might well doubt whether they had any liuing soules in their bodies at all or no, were it not barely for this one argument, that their bodies are a degree sweeter than carrion? I meane all such, of what ranke and condition soeuer they be, as for want of a Calling mispend their precious time, bury their masters talent, waste Gods good creatures, and weare away themselves in idlenesse, without doing good to themselves, to their friends, to humane society. Infinite is the number of such ^a *vnprofitable burdens of the earth*: but there are amongst other, three sorts of them especially, whereof the world ringeth, and such as a man that hath to speake of this argument can scare balke without some guilt of vnfaithfulnesse. It is no matter how you ranke them, for there is neuer a better of the three. And therefore take them hand ouer head as they come: they are *Monkes, Gallants, and Roagues*.

First, those *καὶ θηρία· ἔνι βέλους, ἡνίκα βελύχῃ*; ^a *Tit. I. 12.*

H h 4

stall-fed

— δοκεῖ ἀεργῶς Σάη, κηλίῳ φήνεται κοβέ-
εις ἱκελῶ ὀρ-
μῶ, οἷτε με-
λισσῶν κάμα-

§ 15.
A just re-
prooffe of idle

— ἐπὶ σῶν
ἀχθῶ ἀεργῶν
Homer. Iliad.
σ. — ἡνίκα εἰσὶ
γῆς ἀχθῶν. Plat.
in Theat.

§. 16.
1. Monks;
with the li-
mitation,

stall-fed Monkes and Priests: who have mued vp in their Cell: and Cloysters, like Boares in a franke, pining themselves into Lard, and beating downe their bodies till their girdles cracke. I quarrell not the first *institution* and Originall of these kind of men: which was then *excusably* good, the condition of those times considered; and might yet bee *tolerably* followed even in these times, if those grosse *superstitions* and foule *abuses*, which in processe of time have adhered, and are by long and vniuersall custome growne almost essentiall thereunto, could be fairely removed. But *Monkery* was not then that thing, which it is now. There was not then that opinion of sanctity and *perfection*, in the *choyse*; that imposition of *unlawfull*, *vnnaturall*, and to some men *impossible* *vowes*, in the *Entrance*; that clogge of ridiculous *habits* and *ceremonies* and *regular* irregular *observances*, in the *use*; that heauie note of *Apostacy* vpon such as altered their course, in the *loose*: all which now there are. Those by their *fastings*, and *watchings*, and *deuotions*, and *charity*, and *learning*, and *industrie*, and *temperance*, and vnaffected *austeritie*, and strictnesse of life, wonne from many of the *ancient Fathers* (as appeareth in their writings) ample and large *testimonies* of their vertue and pietie. And that most deservedly: although their willingnesse, (out of a zealous desire to excite others to the imitation of their vertues,) to set forth their praises in the highest *Panegyrick* straines, they could, drew from their pens now and then such
hyperbolicall

hyperbolicall excesses in *modo loquendi*, as gave occasion to those superstitions in after ages, which they then never dreamed of. But such were those *Monkes* of old: so good, so godly. Whereas these ^b of later times, by their affected absurd *habits*, and *gestures*, and *rules*; by their grosse and dull *ignorance*; by their insufferable *pride*, though pretending *humilitie*, and their more than *Pharisei*-call *overlooking* of others; by their insatiable *avarice*, and palpable *arts* of getting into their hands the fattest of the earth, and that vnder colour of *Religion*, and pretences of *pauerty*; by their *sensuall* wallowing in all ease and *idlenesse* and *fullnesse* of bread, and (the fruites of these) in abominable and prodigious *filthinesse* and *luxury*: became as *Prouerbs* and as by-words in the mouths and pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalfe: for by this time, you must know, these droanes had thrust themselves, against all reason and common sense, into the ranke of *Church-men*, and shrouded themselves vnder the title of the *Clergy*. Diuers godly and learned men ^c wrote against the *abuses*, desired a *reformation*, laboured to haue *monkery* reduced, if not to their first *institution* (there seemed to be little hope of that, things were so farre out of course;) yet at leastwise to some tolerable expression of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting vpon the *leane skulls*, and the

b V. Lestm. in
Adag. Monacho
indolent. Nic.
de Clemang. 1.
de corrupto
Ecclesiastic. c.
20-23. Cam-
den in Brit. p.
766. &c. Pa.
Mod. in lib.
de ordin. Eccle.
Polyd. Virg. 7.
de inuent. 4.
Alu. Pelag. 2.
de planctu
Eccle. 2. 73. 43.
&c. Palingen.
in Leo. Virg.
Sagittae &c.
c. Amand. Ar-
micheus ad Gal.
de S. An. vi.
Nic. de Clemang.
gr. Rob. Abbas
Molymensis
&c.

⁊ fas

d O Monachi,
vestri stomachi,
sunt amphora
Bacchi, &c.

§. 17.
and explica-
tion.

a *Aegyptiorum
monasteria
hunc ordinem
teneat, ut nul-
lum absque ope-
ris labore susci-
piant.* Hieron.
Tom. 1. Epist. 4
b Tom. 3. libro
de opere Mo-
nachorum.
c *Qui autem se
dicunt vacare
lectioni, nonne
illic inueniunt
quod praecipit
Apostolus? Quae
est ista ergo per-
uersitas, lectio-
ni nolle obtem-
perare, dum
vult ei vacare;
& ut quod bo-
num est diutius
legatur, ideo fa-
cere nolle quod
legitur. c. 17. ibi.*
d *ἄλλὰ τιπρὸν
ἄκρον.* Eurip.
i n Hipp. coron.

^d *fat paunches* of these lasie gullings : there was
flesh-hould enough for the riming *Satyrists*, & the
wits of those times, whereon to fasten the forest
and the strongest teeth they had.

Not to insist vpon other differences ; that
which concerneth the point we haue in hand, ar-
gueth a manifest and wide declination in these
kind of men from their primitiue puritie. The an-
cient *Monks* liued vpon the *labour* of their *hands* :
& thereby not only *maintained themselves*, (which
they might doe with a verie little in that course
of abstinence and austeritie wherein they liued)
but *relieued* manie *others*, and did manie pious and
charitable workes, out of that they had earned
with their fingers. And when about S. *Augu-*
stines and S. *Hieroms* times, Monkes began to re-
lish ease, and vnder pretence of reading & prayer
to leaue off working, and to liue vpon the sweate
of other mens browes ; both those good Fathers
misliked it : S. *Hierome* to ** Rusticus* alleaging the
laudable custome of the Monasteries in *Agypt*,
which admitted none to be *Monkes* but with *ex-*
presse condition of *labour* ; and S. *Augustine* in a
iust *b* Treatise opposing it not without some bit-
ternesse, rebuking them as contumacious & pee-
uishly *c* peruerse, who reading in the Scriptures,
that *he that will not labour should not eate*, do yet re-
sist the Apostles admonition, and vnder *pretence*
that they may haue leisure to *reade*, refuse to *obey*
what they doe *reade*. But *ease* is *d* *pleasing* to flesh
and bloud ; and will not bee easily wrung from
those that haue anie while giuen themselves to
it;

it ; especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased, and spread ; till at the length there grew whole *Orders* of disorderly Mendicants, begging runnagate Friers : who by their *affected povertie* diuerting the *Charitie* of well-minded people from those that were truly poore, enriched themselves with the spoyles of the poore ; and *under colour of long prayers, made a prey* ; not now (as those crawing *Pharisees* of old, whose simplicitie they pitie) of *widowes houses*, but of *goodly Lordships*, and *whole countries* before them. It is well knowne in this our Land, how both *Church* and *Common-wealth* groaned vnder the burden of these heauie lubbers : the *Common-wealth*, whilest they became Lords of verie little lesse (by their computation who haue traueised in the search) than the one halfe of the *Temporalties* of the Kingdome ; and the *Church*, whilest they engrossed into their hands the fruits of most of the best *Benefices* in the Realme ; allowing scarce so much as the *chaffe* towards the maintenance of those that *trod out the corne*. Their profession is (God be thanked) now long since *suppressed*, and their habitations *demolished*, by the violent & *Iehu-like* reformation of a mightie King : and the Land by that meanes well purged of these ouer-spreading *Locusts*. There is nothing of them now remayneth, but the *rubbish* of their *nests*, and the *stinke* of their *memorie* : vnlesse it be the *sling* of their diuinish *sacriledge* in robbing the Church by damnable *Impropriations*.

But

§. 18.

2. *Gallants*; are those, with whose cyther *birth*, or *breeding*, or *estate* it sorteth not (as they thinke) to be tyed to labour in anie vocation. It is the sinne of manie of the *Gentry*, whom God hath furnished with meanes & abilities to do much good; to ^a spend their whole dayes and liues, in an vnprofitable course of doing eyther *nothing*, or as *good* as nothing, or *worse* than nothing. I cannot be so eyther stupid, as not to apprehend; or rigorous, as not to allow, a difference in the *maner* of employment, and in other *circumstances* thereto belonging, betweene those that are *nobly* or *generously* borne and bred, and those of the meaner and ordinarie ranke. *Mannall* and *seruile* and *mechanicke* trades, and arts, are for men of a lower condition. But yet no man is *borne*, no man should be *bred* vnto idlenesse. There are *generous* and *ingenuous* and *liberall* imployments, sortable to the greatest *births* and *educations*. For some man, whom God hath blessed with power and authoritie in his countrey; with faire liuings and large reuenues; with a numerous family of seruants, retainers and tenants, and the like: it may be a sufficient *Cal-ling*, and enough to take vp his whole time, euen to keepe *hospitality*, and to order and ouerlooke his *family*, and to dispose of his lands and rents, and to make *peace* and preserue loue and *neighbourhood* among them that liue *neere* or *under* him. He that doth but this, as he ought to do, or is otherwise ^b industrious for the *common good*; must be acknowledged a worthe member of the

a Πολλὰ πῶν,
καὶ πολλὰ φάγων,
καὶ πολλὰ καὶ
εἰπὼν Ἄνθρω-
πος, καὶ μὴ Τι-
μοκρέων Ἐπι-
τάφ. Epitaph.
Timocreonis,
apud Athen.
dipn. 5.

^b non ociose
vivit, qui qua-
litercunque v-
tiliter Aquin.
2. 2. 2. qu. 187.
5. ad 2.

Com-

Common-wealth : and his course of life, a *Cal-ling* (though perhaps not so toilsome, yet) *in suo genere* as necessarie and profitable, as that of the Husbandman, Merchant, Lawyer, Minister, or a-
nie other.

But for our (*meere or parcell*) *Gallants*, who liue in no settled course of life, but spend halfe the *day* in *sleeping*, halfe the *night* in *gaming*, and the rest of their time in other *pleasures & vanities*, to as little purpose as they can deuise; as if they were born for nothing else but to eate and drinke and snort and sport; who are spruce and trimme as the *Lil-lies* (** Salomon in all his royaltie was not clothed like one of these*) yet they neither *sow*, nor *reape*, nor car-
rie into the barne; they neither *labour* nor *spin* nor doe anie thing else for the good of humane so-
cietie: let them know, there is not the *poorest con-temptible* creature, that cryeth Oysters and Kit-
chen-stuffe in the streetes, but deserueth his bread better, than they; and his course of life is of bet-
ter esteeme with God and euerie sober wise man, than theirs. A *horse*, that is neither good for the *way*, nor the *cart*, nor the *race*, nor the *warres*, nor anie other *service*; let him be of neuer so good a
breede, neuer so well *marked* and *shaped*; yet he is but a *jade*; his Master setteth no store by him; thinketh his meate ill bestowed on him; euerie-
mah will say better knock him in the head than keepe him; his *skin*, though not much worth, is yet better worth than the whole *beast* be-
sides.

§. 19.
Explication,

a Mat. 6. 19.

c — nempe vo-
lucrum Sic lau-
damus equum—
Nobilis hic,
quocumq; venit
de gramme—
Sed venale pe-
cus Corythæ,
posteritas &
Hirpini, si raris
fugo victoria
sedit; Nil ibi
maiorum re-
spectus, gratia
nulla Vnbia-
rum; dominos
præcis mutare
iubetur ex-
guis. Iuuenal.
Saryr. 8.

Con-

h. 20.

and exhorta-
tion.

Consider this, you that are of *noble* or *gene-
rous* birth. Looke vnto the *rocke*, whence you were
hewen; and to the *pit*, whence you were dig-
ged. Search your *Pedigrees*; collect the scattered
Monuments and *Histories* of your *Ancestors*; and
obserue by what steps your worthy *Progenitors* rai-
sed their houses to the height of *Gentry*, or *Nobili-
ty*. Scarce shall you find a man of them, that gaue
any accession, or brought any noted eminency to
his house; but either seruing in the *Campe*, or
sweating at the *Barre*, or waiting at the *Court*, or
aduenturing on the *Seas*, or trucking in his *Shop*,
or some other way * industriously bestirring him-
selfe in some settled Calling, and Course of life.
You *vsurpe* their *Armes*, if you *inherit* not their
vertues: and those ^b *ensignes* of *Honour* and *Gentry*
which they by industry atchieued, sit no other-
wise vpon your shoulders, than as rich *trappings*
vpon *Asses* backes; which serue but to render the
poore beast more ridiculous. If you by brutish
sensuality, & spending your time in swinish luxury,
staine the *colours*, and *embase* the *mettalls* of those
badges of your *Gentry* and *Nobility*, which you
claim by descent: think, when we *worship* or *honour*
you, we do but ^c flout you; & know, the ^d *titles* we in-
courtesie giue you, wee bestow vpon their memo-
ries whose degenerate off-spring you are, and
whose *Armes* you vnworthily beare; and they doe
* no more belong to you, than the reuerence the
good man did to *Isis*, belonged to the *Ass* that
carried her image.

α ἰδὲν ὁδὸν
ῥῆθμον ἐν-
χλῆς ἀνὴρ,
Ἄλλ' οἱ πόντοι
τίκτουσι τὴν ἐν-
δοξίαν.

Euripid.

b—effigies quod
Tot bellatorum,
si luditur alea
pernox ante

Numantinos?

Iuuen. Sat. 8.

c—Nanum cu-

jusdam, Atlan-

ta vocamus;

Aethiopem,

Tygnum. Iuuen.

ibid.

d—honores,

Quos illis

damus, & dedi-

mus, quibus

omnia debet.

Iuuen. ibid.

e—quis enim

generosum dix-

erit siue, qui

Indignus gene-

re? Ibid.

The

h Tacit. lib. 1.
Histor.

correction. ^h *Et vetabitur semper, & retinebitur;* the saying is truer of *Roagues* and *Gipsies* in England, than euer it was of *Mathematicians* in Rome. You to whose care the preservation of the *Iustice*, and thereby also of the *Peace* of the Land is committed; as you tender the *Peace* and *Iustice* of the Land, as you tender your owne *quiet* and the *safety* of your neighbours, as you tender the *weale* of your Country and the honour of God: breath fresh life into the languishing *Lawes* by seuerer *execution*; be rather cruell to these *Vipers*, than to the State. So shall you free *us* from the *Plagne*, and *yourselves* from the *guilt*, and *them* from the *opportunities* of infinite sinfull abominations.

§. 22.
and Remedy.

But we are vnreasonable to presse you thus far, or to seeke to you or any others for Iustice in this matter; hauing power enough in our owne hands to doe ourselues Iustice vpon these men, if wee would but vse it. Euen by making a strait Couenant with our *Eares*, not to *heede* them; and with our *Eyes*, not to *pittie* them; and with our *Hands*, not to *releue* them. Say I this altogether of my selfe? or sayth not the Apostle euen the same?
a 2 Thes. 3. 10. ^a *He that will not labour, let him not eate:* releue him not. But hath not Christ required of vs to *feede* the *hungry*, and to *cloath* the *naked*, and to be free & *charitable* to the *poore*? Nothing surer: God forbid any man should preach against Charity and Almes-deedes. But remember, that as God approueth not
b 1 Cor. 13. 3. ^b *Almes* or any other worke, if without *Charitie*, so nor *Charity* it selfe, if without *Discretion*. *Honour* *widdowes*, saith S. Paul, but those that are *widowes*

widowes indeed: so relieue the poore, but relieue those that are *poore indeede*. Not euery one that *asketh*, not euery one that *wanteth*, nay more, not euery one that is *poore*, is *poore indeede*: and he that in his indiscreete and mis-guided charity should giue to euery one that *asketh* or *wanteth* or is *poore*, meate or clothing or Almes; would soone make himselfe more hungry and naked and poore, than hee that is most hungry or naked or poore. The poore, whom Christ commendeth to thee as a fit obiekt for thy charity, the *poore indeed*; are those that want not onely the *things* they aske, but want also *meanes* to get without asking. A man that is *blind* or aged and *past* his worke; a man that is sicke or weake or lame and *cannot* worke; a man that desireth it, & seeketh it, and *cannot* get worke; a man that hath a greater *charge* vpon him than his honest paines can maintaine; such a man as one of these he is *poore indeede*. Let thine *Eares* be open, and thine *Eyes* open, and thy *Bowells* open, and thy *Hands* open to such a one; it is a charitable deede, and a ^d *sacrifice of sweete smelling*, ^e *with such sacrifices God is well pleased*: Forget not thou to offer such sacrifices vpon euery good opportunity, and be well assured God will not forget in due time to reward thee. But for a lusty able *upright man* (as they stile him in their owne dialect) that had rather *beg*, or *steale*, or both, than *digge*: he is no more to be *relied* as a *poore* man, than a woman that hath poysoned her husband is to be *honoured* as a *widow*. Such a woman is a *widow*, for shee hath no more an husband than any other widow hath:

d Phil. 4. 18.

e Heb. 13. 16.

f 1. Tim. 5.
compare verſ. 3.
with verſ. 5. &
16.

but ſuch a woman is not ^f a widow indeede, as S. Paul would be vnderſtood; not ſuch a widow as he would haue honoured: it is almes to hang vp ſuch a widow, rather than to honour her. And I dare ſay, hee that helpeth one of theſe ſlurdy Beggars to the ſtockes, and the whip, and the houſe of correction, not onely deſerueth better of the Common-wealth; but doth a worke of greater Charity in the ſight of God, than hee that helpeth him with meate and money and lodging. For hee that doth this, corrupteth his Charity by a double errour. *Fiſt*, hee maintaineth, and ſo encourageth the other in idleneſſe; who, if none would relieue him, would be glad to doe any worke, rather than ſterue. And *ſecondly*, he diſableth his Charity, by miſplacing it; and vnawares robbeth the poore, whileſt hee thinketh hee relieueth them. As he that giueth any honour to an Idol, robbeth the true God, to whom alone all religious honour is due: ſo hee that giueth any Almes to an idle Beggar, & robbeth the truly poore, to whom properly all the fruites of our Almes are due. And ſo it commeth to paſſe oftentimes (as S. Ambroſe ſometimes complained) that the ^h maintenance of the poore is made the ſpoile of the loyterer.

g Pars ſacri-
legij eſt, rem
pauperum dare
non pauperibus.
Hieron.
h Neque tran-
ſcribatur vita
pauperum in-
ſpolia fraudu-
lentorum. Am-
broſ. 2. Offic.
16.

§ 23.
The concluſi-
on of the fiſt
Point.

But I forget my ſelfe, and you, and the time; whileſt I giue way to my iuſt indignation againſt theſe baſe excrements of the Common-wealth. You haue ſcene the Neceſſity of a Calling: without it, we deſpiſe Gods ordinance, and ſmother his gifts; we expoſe our ſelues to ſinfull temptati-

ons;

ons; we deprive our selves, our families and the poore of *due maintenance*; wee withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Deuotion*, that can exempt the lazie *Monk*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of anie other thing, any other man, from this common *Necessitie*. And that is the summe of our first point, viz. *the Necessity of a Calling*. Proceed we now to the second, *the choice of a Calling*.

A Point indeed (I must confesse) not directly *intended* in the words of my Text: yet being after a sort *implied* therein (for the Apostles wish that euerie particular man would abide in his owne proper station and particular Calling, cannot but imply that there is a *difference* and *choyce* of such Callings;) and being withall a matter of such great consequence to bee taught and knowne; I thought it would be more expedient for the present discharge of my duety in this place, to take it in, (though with some hazzard of the imputation of *impertinency* to my selfe) than by passing it ouer to defraud them (and it is likely there are many such here present) whom it may concerne *in point of conscience*, of such instructions as may giue them profitable directions in a businesse so materiall. Concerning which, it behooueth euery man the rather to haue an especiall care, because much of a mans comfort and content in this life dependeth thereupon: it being scarce possible, that that mans life should bee *comfortable* to him, or he goe on with any

§. 24.

The choyce of
a Calling.a *lib. appu-*
cor. adu. n. 1.
p. *Socratic*
dictum apud
Stob. serm. 1.

cheerefulnesse in his course, that liueth in a Calling for which neither he is fit, nor the Calling fit for him. Neither will the consideration hereof bee vsfull onely for such, as are yet free to choose; but euen for those also, who haue already made their choice. For, since the verie same *rules*. which are to direct vs in the *choyce* of our *Calling*, are to helpe vs also for the *triall* of our *Callings*; it can be no losse to the best of vs all to giue heed to those *Rules*: thereby either to *rectifie* our choyce; or to *quicken* our alacritie in what we haue chosen, by *warranting* our courses to our own soules; and *silencing* manie vnneccessarie scruples, which are wont frequently to arise concerning this matter, in the Consciences of Men.

§ 25.

That is our
proper Cal-
ling, where-
unto God
calleth vs:

And first, we are to lay this as a firme ground, that that is euerie mans *Proper* and right Calling, whereunto God calleth him. For he is the *Author*, as of our *generall*, so of our *particular Callings* too: [*As the Lord hath called euery one*, vers. 20.] When therefore we speake of the *choyce of a Calling*, you are not so to vnderstand it, as if it were left free for vs euer, to make our choice *where*, and *as* wee list. The *choyce* that is left to vs, is no other but a conscionable *enquiry* which way God calleth vs, and a conscionable *care* to take that way. So that if it shall once appeare, that God calleth vs this way or that way, there is ^a no more place for choice; all that wee haue to doe, is to obey.

^a — *mortalia
quarunt Consi-
lium; certus
iussa capeffe
Dei. Aulon.
Theodosio.
b Aulon. ibid.*

— ^b *Obsequium sufficit esse meum*. The enquiries we are to make ordinarily, are (as you shall heare anon) what *lawfulnessse* there is in the *thing*, what *abili-*

^m Gal. 1.16.17 is needlesse to ^m conferre with flesh and blood, or to seeke confirmation at *Ierusalem* from them which were *Apostles* before him; by the imposition of their hands. Gods work in him supplyeth abundantly the want of those solemnities; and *Paul* is as good an *Apostle* as the best of them, although he be ⁿ an *Apostle* not of men, neither by man. Gods calling any man to any office, sealeth his warrant

^o *Auson. vbi supra.* ^o *Non tutum renuisse Deo--* Away with all excuses, and pretences, and delayes: when God calleth; submit thy will, subdue thy reason, answer his

^p *1 Sam. 3.9.10* Call, as *Samuel* was taught to doe, ^p *Speake Lord, for thy seruant heareth.*

§.26. If it were expedient for vs, that God should still deale with vs, as he did long with the *Iewish*, and a while with the *infant Christian Church*, by immediate inspirations; and call vs either by *secret Enthusiasmes*, or *sensible insinuations* (as hee did many of them) into the way wherein hee would haue vs walke: the *Rule* for our *Choyce* would be easie; or rather there would neede no *Rule* at all, (because indeede there would be left no *Choyce* at all;) but this onely, euen to get vp and be doing, to put our selues speedily into that way whereunto he did point vs. But since the wisdom of God hath thought it better for vs, to take counsell from his *written word*, which he hath left vs for our ordinary direction in this & all other difficulties; rather than to depend vpon *immediate* and *extraordinary inspirations*: it will be very profitable for vs to draw thence some few *Rules*, whereby to make reasonable judgement concerning any course

course of life, whether that it be, whereunto God hath called vs, or no. The *Rules*, as I haue partly intimated already, may be reduced to *three* heads: according as the *Enquiries* wee are to make in this businesse are of three sorts. For they either concerne the *Course* it self; or else our selues, that should vse it; or else thirdly those that haue *right & power* ouer vs in it. If there be a faile in any of these; as if either the *Course* it self be not *lawfull*, or we not competently *fit* for it, or our *superiours* will not *allow* of vs, or it: we may well think, God hath not called vs thither. God is *just*; and will not call any man to that, which is not honest and good: God is *all-sufficient*; and will not call any man to that, which is aboue the proportion of his strength: God is *wonderfull* in his *Providence*; and will not call any man to that, whereto he will not open him a faire and orderly passage. Somewhat, by your patience, of each of these.

And *first*, of the *Course* wee intend. Wherein let these be our *Enquiries*: *First*, whether the thing be simply and in it selfe lawfull, or no; *Secondly*, whether it be lawfull so as to be made a Calling, or no; *Thirdly*, whether it will be profitable, or rather hurtfull to the Common-wealth. Now obserue the *Rules*. The first *Rule* this, *Aduenture not on any course, without good assurance that it be in it selfe lawfull*. The ground of this Rule is plaine and euident. For it cannot be that God, who *hateth* and *forbiddeth* and *punisheth* euery sin in euery man, should call any man to the practice of any sinne. *Let him that stole, steale no more,*

§. 27.

Three Conditions requisite in euery lawfull calling:
1. as considered in it selfe;

a Eph. 4. 28.

6 Act. 19.25.
=27.

• praesertim
cap. 5-8.

saith S. Paul; but rather let him labour with his hands the thing that is good. Eph 4. If it be not something that is good; it is good for him to hold his hands off: let him be sure God neuer called him to labour in that: and he were as good hold to his old trade, and steale still, as labour with his hands the thing that is not good. If ^b Diana of Ephesus be an Idol, Demetrius his occupation must downe: hee must make no more siluer shrines for Diana, though by that craft hee haue his wealth. Textullian excellently enlargeth himselfe in this argument in his ^c booke *de Idololatria*; strongly disapproving their practice, who being Christians, yet got their liuing by making Statues and Images and other ornaments to sell to heathen Idolaters. Offenders against this Rule are not on-ly such as liue by *Stealing*, and *Robbing*, and *Piracy*, and *Persecuting*, and *Witch-craft*, and other such like vngodly practices as are made capitall cuen by the *Lawes of men*, and punishable by death: but all such also, as maintaine themselves by, or get their liuing in any course, absolutely condemned by the *Law of God*; howsoeuer they may finde amongst men either expresse allowance, as *Whores* and *Baudes* doe in the holy Mother Church of Rome, or at least some kind of toleration by conniuece; as *Char-mers*, and *Fortune-tellers*, and *Wizards* doe amongst vs. Which sort of people, it is scarce credible how generally and miserably our common ignorants are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their owne foolish credulity. These

These *superstitions* helped to roote out the ^d *Amo-* d Deut. 18. 10.
rites out of the land of Canaan: and it may passe ^{-12.}
among *Sauls* best Acts, that hee rooted out these
* *superstitions* out of the land of Israel: And great e 1. Sam. 28. 9,
pitie it is, that such as make a trade of these *super-*
stitions are not by some seuerer prouisions rooted
out of this, and euery other *Christian Land*. Let
this first Rule be remembred of vs in euery choice
and tryall of our Callings; *No. vnlawfull thing,*
can be a lawfull Calling.

No, nor yet euery *lawfull thing* neither. For §. 28.
many things may be lawfull in the *private vse*, ^{2. Considered}
which yet may not lawfully be made a *Calling*, or ^{as a Calling.}
trade of life. Who can reasonably deny the law-
fulnesse of many disports and recreations, as
bowling, or *shooting*, or euen *Cardes* and *Dice*? and
yet who can * reasonably thinke it should be a
commendable *Calling* for any man to be a profest
Bowler, or *Archer*, or *Gamster*, and nothing else? a πάλῳ εἶπας
τὸ βίον τῷ πα-
σὶν ὑμῶν α-
δύνατον.
Therefore take a *second Rule*; *Make not a Calling* Arist. 8. Polit. 3
of that, which was not made to be a Calling. If you
shall aske, how you shall know a thing to be such.
I answer *generally* all such things are of this nature,
as are *indifferent* for men of *all sorts* and *callings*
to vse with due caution and circumstances; and
more *especially* matters of delight, and *recreations*
are such. And the reasons are good. The ^b *ground* ^{b hic vers. 17.}
of particular Callings is some * *peculiar gift* of ^{c ἰδιον χάρισμα.}
God, according to the differences that are to be ^{vers. 7.}
found in particular men in regard either of the
soule, or of the *body*, or of *outward things*: wher-
as such things as these, whereof we now speake,
become

d Vt quidem
illis licet: sed
sicut somno,
& quietibus
ceteris, tum
cum grauib.
serijsque rebus
satisfecerimus.
Cic. 1. Offic.
e. 1. 1. 1. 1.
Arist. 8. Polit.

become of Lawfull and commendable vse, not so much from any *speciall ability* receiued from God, which should be *exercised* therein, as from the *common necessity* of our weak *nature*, which is to be *refreshed* therby. And the *End* also, for which God permitteth vs these things, is not to employ our strength and time in them; but to giue vs some *refreshing*, when we are *wearied* with former labour, and so to *fit* vs for fresh and future employment. The workes of our *Callings*, they are as our *Meates* and *Drinckes*: these of *Delight*, as *Sauces*, or as *Physicke*; and as *sauces* or *Physicke* they are to be vsed, and not otherwise. As absurd then as it would be for a man to accustome himselfe to no other *diet* but *slabber-sauces*, and *Druggs*: so absurd a thing is it for a man to haue no other *Calling* but *Dicing*, and *Carding*, and *Gaming*. Amongst offenders against this Rule, that I reckon not *Iuglers*, and *Fidlers*, and *Tumblers*, and *Bearewards*, and *Rope-dancers*, and *Rymers*, and the rest of that rabble; they may thanke the *basenesse* of their condition, rather than the *Lawfulnessse* of their *Course*. I strike rather, at those that are more both eminent and pernicious; especially those *Bawdes* of *vnthriftinesse*, and almost euery other *Vice*; (for where *vnthriftinesse* is, there is almost euery other *Vice*;) I meane those *parcel-Galants* that haue nothing to liue on but their *witts*, and no other vse of their *witts*, but to distill a kind of maintenance from *juicie heires* and *flush nouices* by *play*. I would our *Pantomimes* also and *Stage-players* would examine themselves and their

their Callings by this Rule. If they should haue beene tryed by the bench of *Fathers* and *Councells* of old, or would haue put it to most voyces among later *Diuines* both *Popish* and *Reformed*; they had beene vterly cast and condemned by the first Rule, and not haue beene reprimed till now: most holding, not the *Calling* onely, but the very *Practice* and *Thing* it self vnlawfull and damnable. For my owne part, I dare not at all say the *Practice* is, neither will I now say the *Calling* is vnlawfull: onely let them that make a *Calling* of it, consider themselues and their *Calling* well, and examine whether God hath not bestowed vpon them some *gifts*, which they might haue employed a better way, and what *inducements* they haue, and of what waight those inducements are, to giue their consciences security, that they haue done well, in embracing this as their *Calling*. And when they haue thus done, freely and faithfully as in the sight of God; if *their own hearts* condemne them not, neither doe I: in the meane time, I would but be their remembrancer of thus much onely, that there are some things lawfull to doe, which are not lawfull to *live by*; something lawfull as *Delights*, which are not lawfull as *Callings*. And so much for that second Rule.

There is yet a *third Rule* behind, and that is this.

Resolue not vpon that course for thy Calling, what pretences soeuer, or what reasons thou maist haue for the lawfulness of it otherwise, *which is rather hurtfull, than profitable for the common-wealth.*

The *Publicke good* is one of those maine respects which

§. 29.

3. considered,
with respect
to common
utility.

a See before,
§. 14.

which enforce the *Necessitie* of a *Calling*: the same respect then must of necessitie enforce such a *Calling*, as may at leastwise stand with the *Publique good*. ^b *The manifestation of the Spirit is giuen to euery man* (saith our Apostle after at the twelfth Chapter) *to profit withall*; yea perhaps, to profit *himselfe* withall. If it were but so, yet that were enough to inferre more; sith the *private good* is included in the *publike* *tanquam trigonum in tetragono*. But the Apostle meant to speake home; and therefore he made choyce of a word that will not admit that glosse of *private profit* *οὐδὲ τὸ συμφέρον*. That very word impliedly preferreth the *publike good* before the *private*; and scarce alloweth the *private* otherwise than as it is enterwouen in the *publike*. Now things in themselves lawfull, and at-sometimes vsfull, may, in regard of the *End*, or of the *Matter*, or by some *accident*, otherwise happen at some other times to be hurtfull to the *Common-wealth*: and hereof such due consideration would be had in the choyce and exercise of our *Callings*, as euer to haue one eye vpon the *common good*, and not wholly to looke after our owne *private gaine*. Offenders against this Rule are most of our *Engrossers*, and *Forestallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export money, corne, or other *needfull commodities* out of the Land in times of *want* or *scarcenesse*, or *bring in vnnecessary commodities* when there is *plenty* at home: and all those that *project new deuices*, & *vniust Monopolies*, to fill their owne *Coffers*, perhaps not without *pretension*.

c σὺν τῷ τῷ
πύλῃ καὶ σὺν
ταῖς καὶ ἀπολλυ-
ταῖς τῷ ἀνδρὶ
οὐκ ἔστι. Xenop.
de Venatione.

d Sanis homi-
nibus publica
priuatis potiora
sunt. Senec. 1.
de Clem. 4.

tion of some small benefit to the Common-wealth, but certainly not without sensible and grievous pressures of those that are a great part of the Common-wealth.

Thus haue we deliuered three Rules, concerning the Qualitie of a right Calling: and pointed out some speciall offenders against each of them. And now me thinkes I see the *Vsurer* hugging himselfe, and clapping his sides, that hee hath come off so fairely: surely his Calling is absolute good, whereon none of these Rules could fasten. But it is indeede with the *Vsurer* in this case, as with the *Drunkard*. If the *Drunkard* should aske me against which of the ten Commandements hee offended; I confesse I could not readily giue him a direct punctuall answer: Not that he sinneth not against any; but because hee sinneth against so many of them, that it is hard to say against which most. He sinneth against the *sixt* Commandement, by distempering his *body*; he sinneth against the *seuenth*, by enflaming his *lust*; he sinneth against the *eighth* by making waste of the good creatures of God. Right so is it with our *Vsurer* in this Case: Hee would pose me, that should aske me the Question, which of these three Rules fetcheth in the *Vsurer*, & his Calling. Verily, I cannot well tell which most; I thinke euery one of the three may: howsoeuer, among the thre, I am sure I haue him. If *Vsury* be simply *vnlawfull* (as most of the learned haue concluded,) then the *first Rule* hath him. I should be very tender to condemne any thing as simply vnlawfull, which any euen imaginary conjuncture of Circumstances.

§. 30.

The Vsurers
Calling exam-
ined by
these Rules.

a 1. Pet. 4.8.

circumstances would render lawfull; and would chuse rather by an *ouer-liberall charity* to ^acover a multitude of sinnes, (if I may abuse the Apostles phraze to that sence) than by a too *superstitious restraint* make one. Yet the Texts of *Scripture* are so expresse, and the grounds of *Reason* so strong against all *Vsury*: that when I weigh these on the one side, and on the other side, how nothing all that is, which I euer yet saw or heard alleadged to the contrary; I cannot find in my selfe charitie enough to absolve any kinde of *Vsury*, with what cautions or circumstances soeuer qualified, from being a sinne. But I will suspect mine owne and the common iudgement herein, and admit for this once (*dato, non concessio*;) that *Vsury* bee in some case lawfull, and so our *Vsurer* escape the *first Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you must knock out his *braines* too, before he escape our *second Rule*. I dare say, the most learned *Vsurer* that liueth (and they say some learned ones are *Vsurers*) will neuer be able to proue, that *Vsury*, if it bee at all lawfull, is so lawfull, as ^b to bee made a *Calling*. Here all his *Doctors*, and his *Proctors*, and his *Advocates* leaue him. For can it possibly enter into any reasonable mans head to thinke, that a man should be borne for nothing else, but to tell out money, and take in *paper*? which if a man had manie millions of gold and siluer, could take vp but a small portion of that precious *time* which God would haue spent in some honest and fruitfull *employment*. But what doe I speake of the *iudgement*

b Artem nequitie delegerunt, unde vitam transigant: et inde se volunt pascere, unde offendant eum, à quo omnes pascuntur. August. in psal. 129.

ment of reasonable men in so plaine a matter; wherein I dare appeale to the *conscience*, euen of the *Vsurer* himselfe; and it had neede bee a very plaine matter, that a man would referre to the conscience of an *Vsurer*. No honest man neede be *ashamed* of an honest *Calling*: if then the *Vsurers* *Calling* be such, what need hee care who knoweth it, or why should hee shame with it? If that be his *trade*, why doth hee not in his *Bills*, and *Bonds*, and *Nouerints*, make it knowne to all men by those presents that he is an *Vsurer*, rather than write himselfe *Gentleman* or *Yeoman*, or by some other stile? But say yet our *Vsurer* should escape, at least in the iudgement of his owne hardened conscience, from both these *Rules*, as from the sword of *Iehu* and *Hazael*: there is yet a *third Rule*, like the sword of *Elisba*, to strike him stond dead; and he shall neuer be able to escape that. Let him shew wherein his *Calling* is profitable to *humane society*. Hee keepeth no hospitallie: if he haue but a barr'd chest, & a strong lock to keepe his *god* and his *scriptures* (his *Mammon* and his *Parchments* in,) hee hath house-roome enough. Hee *fleeceth* many; but *cloatheth* none. Hee *biteth* and *deuoureth*; but *eateth* all his morsels alone: He giueth not so much as a *crumme*, no not to his dearest *Broker* or *Scriuener*; onely, where he *biteth*, he alloweth them to *scratch* what they can for themselues. The *King*, the *Church*, the *Poore*, are all wronged by him, and so are all that liue neere him; in euery *common charge* hee slippereth the collar, and leaueth the burden vpon those

c Pernagatissimus ille verus, qui vetat Artem pudere proloqui, quam scitis. Cic. in Orator.

3.

d Ier. 15. 10.

those that are lesse able. It were not possible *Vsurers* should be so bitterly inueighed against by sober *heathen Writers*; so seuerely censured by the *Ciwill* and *Canon Lawes*; so vniformly condemned by godly *Fathers* and *Councells*; so vniuersally ^d*bated* by all men of all sorts and in all ages and countries, as *Histories* and *experience* manifest they euer haue been, and are: if their *Practice* and *Calling* had been any way *profitable*, and not indeed euery way hurtfull and incommodious both to *private men* and *publike societies*. If a-
 nie thing can make a *Calling* vnlawfull; certainly the *Vsurers Calling* cannot be lawfull.

§. 32.
 Enquiries
 concerning
 our selues:

Our *first* care past, which concerneth the *Cal-
 ling* it selfe; our *next care* in our choyce must be,
 to enquire into *Our selues*, what *Calling* is most
 fit for vs, and wee for it. Wherein our *Enquirie*
 must rest especially vpon three things; our *Incli-
 nation*, our *Gifts*, and our *Education*. Concerning
 which, let this be the *first Rule*: Where these three
concurre vpon one and the same *Calling*, our con-
 sciences may rest assured that that *Calling* is fit
 for vs; and we ought, so farre as it lieth in our
 power, to resolute to follow that. This *Rule*, if
 wel obserued, is of singular vse, for the settling of
 their consciences, who are scrupulous & doubt-
 full concerning their *inward Calling* to anie office
 or imployment. Diuines teach it commonly,
 and that truly, that euerie man should haue an
inward Calling from God for his particular course
 of life: and this in the calling of the *Ministerie*
 is by so much more requisite, than in most other
 Cal-

callings, by how much the businesse of it is more weighty than theirs, as of things more immediately belonging vnto God. Whence it is, that in our Church none are admitted into *holy Orders*, vntill they haue personally and expressely made profession before the *Bishop*, that they find themselves *inwardly called & moued thereunto*. But because what that *inward calling* is, & how it should be discerned, is a thing not so distinctly declared and vnderstood, generally as it should be: it often falleth out, that men are *distressed* in conscience with doubts & scruples in this case, whilst they desire to bee assured of their *inward calling*, and know not how. Wee are to know therefore, that to this inward calling there is not of necessity required anie inward secret sensible testimony of Gods blessed *sanctifying Spirit* to a mans soule, (for then an *unsanctified* man could not be rightly called;) neither yet any strong working of the *Spirit of illumination*, (for then a *meere heathen* man could not bee rightly called): both which consequents are false. For ^b *Saul* and ^c *Judas* were called; the one to the *Kingdome*, the other to the *Apostleship*; of whom it is certain the one was not, and it is not likely the other was, endued with the holy *Spirit of Sanctification*. And many *heathen* men haue beene called to leuerall employments, wherein they haue also laboured with much profit to their owne, and succeeding times; who in all probability neuer had any other inward motion, than what might arise from some or all of these three things now specified:

a Book of ordering, &c.

b 1. Sam. 10.
24.
c Ioh. 6. 70.

viz. the *Inclination* of their nature, their personall *Abilities*, and the care of *Education*. If it shall please God to affoord any of vs, any farther gracious assurance than these can giue vs, by some *extraordinarie* worke of his Spirit within vs; we are to embrace it with *ioy* and *thankfulnesse*, as a speciall fauour: but wee are not to suspend our resolutions for the choice of a course, in expectation of that *extraordinary* assurance; since wee may receiue comfortable satisfaction to our soules without it, by these *ordinary* meanes, now mentioned. For who need be scrupulous, where all these concur?

1. Thy parents haue from thy childhood *destinated* thee to some special course, (admit the *Ministry*) and beene at the care and *charge* to breed thee vp in learning, to make thee
2. in some measure fit for it: when thou art growne to some maturity of yeares and discretion, thou findest in thy selfe a kinde of *desire* to bee doing some thing that way in thy priuate study by way of tryall; and withall some measure of *know-*
3. *ledge, discretion, and utterance*, (though perhaps not in such an *eminent* degree as thou couldest wish, yet) in such a *competency*, as thou maist reasonably perswade thy selfe thou mightest thereby be able (with his blessing) to doe some good to Gods people, and not bee altogether vnprofitable in the Ministry. In this so happy concurrence of *Propension, Abilities, and Education*; make no farther enquiry, doubt not of thine *inward Calling*: Tender thy selfe to those, that haue the power of *Admission* for thy *outward Calling*; which

which once obtained, thou art certainly in thine owne proper Course. *Up and be doing*: for the Lord hath called thee, and (no doubt) the Lord will be with thee.

But say, these three do not concur; as oftentimes they doe not. A man may be *destinated* by his friends, and accordingly *bred*, out of some covetous or ambitious or other corrupt respect, to some *Calling*; wherefrom he may be altogether *averse*, and whereto altogether *unfit*: as wee see some parents, that have the donations or aduocations of Church livings in their hands, must needs haue some of their children (and for the most part they set by the most vntoward and *misshapen chip* of the whole *blocke* to make *timber* for the *Pulpit*;) but some of their children they will haue thrust into the *Ministry*, though they haue neither a *head*, nor a *heart* for it. Again, a man may haue good *sufficiency* in him for a *Calling*, and yet out of a sloathfull desire of *ease* and *liberty*, if it seeme *painfull* or *austere*; or an ambitious desire of *eminencie* and *reputation*, if it seeme *base* and *contemptible*, or some other secret corruption, cannot set his mind that way; as *Salomon* saith, there may be *a price in the hand of a foole, to buy wisdom*, and yet the foole haue no heart to it. And diuers other occurrents there may be, and are, to hinder this happie conjunction of *Nature*, *skill*, and *Education*. Now in such Cases as these, where our *Education* bendeth vs one way, our *Inclination* swayeth vs another way, and it may be our *Gifts* and *Abilities* lead vs a third: in this distraction,

§. 33.

with some
more speciall
directions, in
doubtfull
cases; in re-
spect

a Prou. 17. 16.

what are we to doe? which way to take? what calling to pitch vpon? In point of *Conscience*, there can no more be giuen *generall Rules*, to meete with all *Cases*, and regulate all difficulties; than in point of *Law*, there can be *generall Resolutions* giuen, to set an end to all *suites*, or prouisions made to preuent all *inconueniences*. *Particulars* are infinite, and various: but *Rules* are not, must not, cannot be so. He whose *Case* it is, if he be not able to direct himselfe, should doe well to take aduice of his *learned Counsell*: this wee can readily doe in matters of *Law*, for the quieting of our *Estates*; why should wee not doe it at least as readily in matter of *Conscience*, for the quieting of our *soules*? But yet for some light, at least in the generality; what if thou shouldest proceede thus?

§. 34.
T. of our
Education;

a Exod. 10. 12.

b Rand equum
facit, qui, quod
didicit, id de-
disit Plaut. in
Amphitr.

First, haue an eye to thy *Education*: and if it be possible to bring the rest that way, doe so rather, than forsake it. For besides that it would be some *griefe* to thy parents, (to whom thou shouldest be a *comfort*) to haue cast away so much *charge* as they haue beene at for thy *education*; and some *dishonour* to them withall, (whom thou art bound by the law of God and Nature to *honour*;) to haue their *judgements* so much *sighted*, and their *choyce* so little *regarded* by their child: the very consideration of so much precious *time*, as hath beene spent in fitting thee to that course, which would be almost *all* lost vpon thy Change, should preuaile with thee to try all possible meanes, rather than forgoe it. It were a thing indeede much to be wished, that *Parents* and *Friends* and *Guardians* and
all

all those other whosoever, that haue the Education of young ones committed vnto them; (all greedy desires to make their children great, all base penurious nigardesse in sauing their own purses, all fond cherishing of their children in their humours, all dotting opinion of their forwardnesse and wit and towardlinesse, all other corrupt partiall affections whatsoeuer, layed aside;) would* out of the obseruation of their naturall propensions and inclinations, and of their particular abilities and defects, frame them from the beginning to such courses, as wherein they were likeliest to goe on with cheerefulness and profit. This indeed were to be wished: but this is not alwayes done. If it haue not beene so done to thee; the fault is theirs, that should haue done it, and not thine: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if thy Parents haue not done their part, yet doe not thou forget thy duty: if they haue done one fault, in making a bad choyce; do not thou adde another, in making a worse change: disparage not their Judgements by misliking, neither gain-say their wills by forsaking their choyce, vpon euery small incongruity with thine owne Iudgement or will. If thine Inclination draw thee another way; labour throughly to subdue thy nature therein: Suspect thine owne corruption; Thinke this backwardnesse proceedeth not from true iudgement in thee, but issueth rather from the roote of some carnall affection: Consider thy yeares are greene,^d affections strong, judgement vnsettled: Hope that this backwardnesse will grow off, as

cinque eo vel
maximè proba-
ui — Apolloni-
um, qui cùm
mercede doce-
ret, tamen non
patiebatur eos,
quos iudicabat
non posse orato-
res euadere, o-
peram apud sese
perdere, dimittit
atque: & ad
quamcunque
artem putabat
esse aptum, ad
eam impellere,
atque hortari
solebat. Cic. i. de
Orat.

d Iuuenile vi-
tium est, regere
non posse impe-
tum. Senec. in
Troia.

yeares and stayednesse grow on: *Pray* and *endea-*
nour that thou mayst daily more and more waine
 thy *affections* from thine owne *bent*, & take liking
 to that course; whereunto thou hast beene so long
 in framing. Thus possibly thou mayst in time
 make that cheerefull and delightfull vnto thee,
 which now is grievous and irkesome. And as for
 thy *insufficiency*, if that dishearten thee, (which is
 indeede a maine rubb,) doe thus. *Impute* thy
 former *non-proficiency* to thine owne sloath and
 negligence: *Thinke*, if after so long time spent
 in this course, thou hast attained to no greater
perfection in it; how long it would be ere thou
 shouldest come to a tolerable *mediocrity* in ano-
 ther: *Resolve*, not to lose all that precious time
 forepast, by beginning the world anew; but rather
 saue as much of it, as is redeemeable, by adding
 to thy diligence: *Suspect* that it commeth from
 thy *pride*, that thou canst not content thy selfe
 with a *Calling*, wherein thou mayst not be *ex-*
cellent; and imagine that God, of purpose to
humble thee, might diuert thy education to ano-
 ther, for which thou art lesse apt: *Obserue* what
 strange things past beleefe, and such as haue see-
 med insuperable, haue beene conquered and sub-
 dued by the *obstinacy* and *improbability* of vnwearyed
 labour, and of assiduity: *Doubt* not, but by Gods
 blessing vpon thy faithfull industry, to attaine
 in time, (if not to such *perfection* as thou
 desirest, and mightest perhaps haue attained in
 some other course if thou hadst beene bred vp to
 it; yet) to such a *competent sufficiency*, as may
 render

e Nihil est quod
 non expugnet
 pertinax opera,
 & intentae ac
 diligens cura
 Senec.

—Labor omnia
 vincit Impro-
 bus. Virgil. 1.
 Georg.

Praeliatus est
 contrarium
 naturam, &
 quidem victor
 abijt malignita-
 tem ejus perti-
 nacissimo robo-
 re superando. de
 Demosthene,
 Valer. Max. 8. 7
 τὴν αὐτὴν
 διὰ τὴν αὐτὴν
 Heliodor. lib. 3
 Ethiop. hist.

render thy endeauours *acceptable* to God, *comfortable* to thy selfe, and *seruiceable* to community. If by these and the like considerations, and the vse of other good meanes, thou canst bring thy *affections* to some indifferent *liking* of, and thy *abilities* to some indifferent *mediocrity* for, that course which *Education* hath opened vnto thee: thou hast no more to doe; There's thy *course*, that's thy *Calling*, that's the *Werke* whereunto God hath appointed thee.

But if after long strining, and paines, and tryall, thou canst neither bring thy *mind* to it, nor do any *good* vpon it, hauing faithfully desired and endeauoured it, so that thou must needs leaue the course of thy *Education*; or (which is another case) if thy *Education* haue left thee *free*; (as many Parents, God knoweth, are but too carelesse that way:) then *secondly* thou art in the next place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *Inclination*. And this *Rule* I take to be very sound: not onely from the Apostles intimation, vers. 17. (*a As God hath distributed to euery man, as the Lord hath called euery one,*) where hee seemeth to make the *choyce* of mens *Callings*, to depend much vpon the *distribution* of Gods *Gifts*: but withall for two good *Reasons*. One is, because our *Gifts* and *Abilities*, whether of body or mind, being in the *Braine* or *Hand*, are at a better certainty; than our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is *b deceitfull* *aboue all things*: and there are so many rotten corruptions in it, that it is a very

§. 35.

2. of our *Abilities*.

a Vers. 17, b1c.

I

b Jerem. 17. 9.

e fere plus no-
bis videmur
posse quam pos-
sumus. Senec.
de tranquill.

C. 4.

d Metiri se
quemque suo
modulo ac pede
verum est.

Horat. I. Epist.

7.

2.

hard thing for a man to discern his owne *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt* roote. Whereas in the discerning of our *Gifts* and *Abilities*, we are lesse subject to grosse Errours and mistakings: I meane for the *truth* and *reality* of them; howsoeuer wee are apt to oueralue them for the *measure* and *degree*. Now it is meete in the *choyce* of our *Callings*, we should follow the *surerguide*: and therefore rather be led by our *Gifts*, than by our *Inclinations*. The *other Reason* is; because our *Inclinations* cannot so well produce *Abilities*, as these can draw on *them*. We say indeede, there is nothing hard to a *willing minde*: and in some sense, it is true. Not as if a *willing minde* could make vs do more than we are *able*. A man can doe no more; than hee can doe, be hee neuer so willing: but because a *willing mind* will make vs *exerere vires*, stirre vp our selues to do as much as we are able, which we vse not to doe in those things we goe vnwillingly about. *Willingnesse* then may *quicken* the strength we haue: but it doth not *put* any new strength into vs. But *Abilities* can produce *Inclinations de nouo*; and *make* them, where they *finde* them not. As we see, every other naturall thing is *inclinable* to the exercise of those naturall *faculties*, that are in it: so certainly woulde euery man haue strongest *inclination* to those things, where-to he hath strongest *abilities*, if wicked and vntoward affections did not often corrupt our *inclinations*, and hinder them from mouing their own proper and naturall way. It is best then, to begin
the

the choice of our Callings from our *Abilities*, which will fetch on *Inclinations*; and not from our *Inclinations*, which without *Abilities* will not serue the turne.

Concerning which *gifts* or *abilities*; what they *are*, & how to make true *iudgement* of them, and how to frame the *choice* of our Callings from them: to speake punctually and fully, would require a large discourse. I can but touch at some few points therein, such as are of daily vse; and proceed. *First*, by *gifts* and *abilities* we are to vnderstand not onely those of the *Minde*; Iudgement, Wit, Inuention, Memory, Fancy, Eloquence, &c. and those of the *Body*; Health, Strength, Beauty, Actiuity, &c. but also those which are *without*; Birth, Wealth, Honour, Authoritie, Reputation, Kindred, Alliance, &c. generally *any thing*, that may be of *use* or *advantage* vnto vs for any employment. *Secondly*, as our *abilities* on the one side, so on the other side all our *wants* and *defects*, which might disable vs more or lesse for any employment, are to bee duely weighed and considered of: and the one laid against the other; that we may know how to make as neere as wee can a *iust estimate* of our strength and sufficiency. *Thirdly*, it is the safer way to *vnderalue*, than to *ouerprize* our selues: lest ignorantly confident, we affect a *Calling* aboue our *strength*; which were to *flye* with *waxen wings*, and to owe the world a laughter. Be we sure of this: if God haue not *gifted* vs for it, he hath not *called* vs to it. *Fourthly*, in the iudging of our *Abilities*,

§. 36.

With sundry
considerati-
ons concer-
ning them;

1.

2.

3.

4.

bilities, wee should haue a regard to the outward *circumstances* of *times* and *places*, and the rest. Those *gifts*, which would haue made a sufficient *Priest*, in the beginning of the *Reformation*, in that dearth of learning, and penury of the Gospell; now the times are full of knowledge and learning, would bee all little enough for a *Parish-Clarke*. *Fifthly*, some thing would be yeelded to the iudgements of *other men* concerning our Abilities. It is either secret *pride*, or base *saintnesse* of heart, or dull *sloth*, or some other thing, and not true *modesty* in vs: if being excellently gifted for some weighty employment in euery other mans iudgement, wee yet withdraw our selues from it with pretensions of vnsufficiency. *Sixthly*, and lastly; let vs resolue on that course, (*ceteris paribus*;) not only for which we are *competently* fit, but for which we are *absolutely* fittest. A good Actor it may bee could very sufficiently act any part in the play; represent the maiestie of a *King*, or the humour of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if hee be notedly excellent at some part rather than another, he would not willingly be put from that, to act another. *Ergo histrio hoc videbit in scenâ, quod non videbit sapiens in vitâ*? Shame we to let these men be wiser in their generations, than wee in ours. And thus much for abilities.

§. 37.
3. of our Inclinations.
concerning
which, the
first Rule,

There is yet a doubt remaineth concerning a mans *Inclination*. In case wee haue examined our *gifts*, and finde them in a good measure of *competency* for such or such a course, and yet remaine still

still *averse* from it, and cannot by any possible meanes worke ouer our *affections* to any tolerable liking of it: in such a case, what is to be done; or how shall we iudge what *Calling* is fittest for vs to take: whether that whereto our *Abilities* lead vs, or that whereto our *Inclinations* draw vs. As I conceiue it; in such a case, wee are to hold this order. *First*, if our *Inclinations* cannot be wonne ouer to that course, for which our *Abilities* lye fittest; we are to take a second surview of our *Abilities*, to see if they bee *competently* fit for that, whereto our *Inclination* swaieth vs: and if vpon due vnpartiall examination wee finde they are, a — *Reflè facit, animo quando obsequitur suo; Quod omnes homines facere oportet, dum id modo fiat bono.* Plaut. in Amphitr.

we may then * follow the sway of our *Inclinations*. The *reason* this. A mans *inclination* cannot be forced. If it can be *fairly* wonne ouer, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yeeld to vs in reason, there is no remedy, wee must in wisdome yeeld to it, (prouided euer it be *honest* :) or else all is lost. What euer our *sufficiencie* bee; things will not *sadge* that are vndertaken ^b without an *heart*: there is no good to bee done against the haire.

But then *secondly*, if vpon search wee finde our selues altogether *unsufficient* and vnfit for that *Calling*, whereunto our *inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set vpon some other *Calling*, for which wee are in some mediocrity gifted, *speedily* and *resolvedly*, and leaue the successe to Almighty God. The *reason* this. It being

a — *Reflè facit, animo quando obsequitur suo; Quod omnes homines facere oportet, dum id modo fiat bono.* Plaut. in Amphitr.

b *Malè respondent coacta ingenia: reluctante natura, irritus labor est.* Senec. de tranquill. c. 6.

§. 38.

the second,

being certaine, that God neuer *calletb* any man but to that, for which hee hath in some competent measure *enabled* him: wee are to hold that for a pernicious and *vnnaturall inclination* at the least, if not rather for a wicked and *Diabolicall suggestion*, which so stiffely exciteth vs to a function, whereto wee may bee assured God neuer called vs.

§.39.
the third.

But yet *thirdly*, (and I would commend it vnto you, as a principall good Rule, and the fairest out-let of all other from amid these difficulties;) we should doe well to deale with these *mutinous* and *distracting thoughts* within vs, as wise *Statists* doe when they haue to deale with men diuided in *opinions*, and *factions*, and *ends*. How is that? They vse to bethinke themselves of a *middle* course, to reduce all the seuerall opinions to a kinde of *temper*; so as no side be satisfied *fully* in the proposalls they haue tendred, and yet euery side *in part*: as wee commonly hold those to bee the *justest arbitrators*, and to make the best and the *fairest end* of differences betweene the parties for whom they arbitrate, that by pleasing *neither*, please *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* looke seuerall waies; and the *Inclination* be peremptory and stiffe, and will not condescend to either of the other two: it will be a point of good wisdom in vs, if wee can bethinke our selues of some such meete *temper*, as may in part giue satisfaction to our *Inclinations*; and yet not leaue our *gifts* and *educations* wholly vn-satisfied. And that is easily done
by

a Apud arbitrum neque nihil, neque tantum quantum postulauimus, consequemur. — Quis unquam ad arbitros, quantum petit, tantum abstulit? Cic. pro Rosc. Com.

by proposing the *full latitude* of our *Educations & Abilities*, as the vtmost *bounds* of our choice; and then leauing it to our *Inclinations* to *determine* our particular *choice* within those bounds. For no mans education or gifts runne so *Mathematically*, & by the *Line*, to that point whereto they direct him, but that there is a kinde of *latitude* in them; and that for the most part (by reason of the great *variety* and *affinity* of offices and employments) *very large and spacious*. One instance shall serue both to *exemplifie*, and *illustrate* this Rule. A man designed by his parents to the *Ministry*, and for that end brought vp in the Vniuersity, studieth there *Phylosophy*, and *History*, and the *Arts*, and the *Tongues*, and furnisheth himselfe with generall knowledge, which may enable him as for the work of the *Ministry* so for the exercise of any other *profession*, that hath to doe with *learning*: so as not onely the Calling of the *Ministry*, but that of the *Lawyer* too, and of the *Physitian*, and of the *Tutor*, and *Schoolemaster*, and sundry other besides these, doe come within the *latitude* of his Education and Abilities. Certainly if his *minde* would stand thereunto, no course would bee so *proper* for such a man, as that which he was intended for, of the *Ministry*. But he proueth *obstinately auerse* from it, and cannot bee drawne by any perswasion of *friends* or *reason* to embrace it. It is not meete to *force* his *Inclination* quite against the bent of it: and yet it is pity his *Abilities* and *Education* should bee cast away. This middle course therefore is to bee held; euen to leaue it
free

b Nulla ars non
alterius artis,
aut mater, aut
propinqua est.
Tert. de Idol.
cap. 8.

free for him to make his choice of *Law* or *Physique*, or *teaching*, or any other profession that belongeth to a *Schollar*, and commeth within his *latitude*, which of them soeuer he shall finde himselfe to haue the strongest *Inclination* and *Propension* vnto. And the like course wee are to hold in other cases of like nature : by which meanes our *Inclinations*, which cannot bee driuen to the *Centre*, may yet bee drawne within the *Circumference* of our *Educations* and *Abilities*. Hee that obserueth these Rules I haue hitherto deliuered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and vnpartially and in the feare of God : may rest secure in his conscience of his *Inward Calling*.

§.40. But there must be an *Outward Calling* too : else
The necessity yet all is not right. The generall Rule, [rule
of an outward dignities] Let all things be done honestly, and in order,
Calling ; enforceth it. There are some *Callings*, which con-
 1. Cor. 14.40. scionably discharged, require great *paines* and
care; but yet the *profits* will come in, whether the
dueties bee conscionably performed, or no. Our
Calling of the *Ministry* is such ; and such are all
 those *offices*, as haue annexed vnto them a certaine
 standing *reuenue*, or annuall *fee*. Now into such
Callings as these, euery *unworthy* fellow that
 wanteth maintenance and loueth ease, would bee
intruding; (as wee of the *Clergy* finde it but too
 true :) and there would be no order kept herein,
 if there were not left in some others a *power* to
keepe backe vnsufficient men. There are againe di-
 uers *Callings*, necessary for the publique, which
 yet

yet bring in either no *profits* at all, (if not rather a *charge*,) or at least profits impropportionable to the *paines* and *dangers* men must vndergoe in them: such as are the Callings of a *Iustice of peace*, the *high Sheriffe* of a County, a *Constable*, *Churchwarden*, *Souldier*, &c. Now from these *Callings* men of *sufficieny* to auoide trouble and charge would *withdraw* themselves; and so the *King* and *Countrey* should be serued either not at all, or by vnworthy ones. Here likewise would bee no order, if there were not left in some others a *power* to *impose* those offices vpon sufficient men. It may bee, those in whom either *power* resideth, may sometimes, yea often *abuse* it; (for they are but men :) *keeping backe* sufficient men, and *admitting* vn sufficient, into callings of the *former*; *sparing* sufficient men, and *imposing* vpon vn sufficient, offices of the *latter* kind. This is not well: but yet what wise man knoweth not, that there could not bee auoided a *necessity* of generall *inconueniencies*, if there should not be left a *possibilty* of particular *mischiefes*? And therefore it is needfull, there should be this *power* of admitting and refusing, of sparing and imposing, in *Church* and *Common-wealth*, though it may happen to bee thus mischieuously abused; rather than for want of this power, a multitude of vn sufferable *inconueniences* (as needs there must) should ensue. And from this *power* must euery man haue his warrant for his *outward Calling* to any office or employment in Church or Common-wealth.

Now then to frame a *case* to either of these

§.41.

TWO

*Exemplified
in two cases:
the first;*

two sorts of *Calling*. A man desireth a lawfull *Calling*, suppose the *Ministry*; not onely his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way: hitherto all things concur to seale vnto his conscience *Gods calling* him to this function. But for so much as he hath not, (as it is not fit any man should haue,) *power* to giue himselfe either *Orders* to bee a *Priest*, or *Institution* into a *Pastorall charge*; hee must, for his *admission* into holy function, depend vpon those, to whom the *power* of admitting or refusing in either kinde is committed. He may tender *himselfe*, and his *gifts* to examination; and modestly craue admission; which once obtained, he hath no more to do, his *Calling* is warranted, and his *choice* at an end. But if that bee peremptorily denied him, (whether reasonably, or no, it now mattereth not;) hee is to *rest* himselfe content awhile, to *employ* himselfe at his study or in some other good course for the time, and to *waite* Gods leisure and a farther opportunity. And if after some reasonable expectation, vpon further tender with *modest importunity*, hee cannot yet hope to preuaile: hee must begin to resolute of *another course*, submit himselfe to *Authority* and *Order*, acknowledge Gods *providence* in it, possesse his soule in *patience*, and thinke, that for some secret corruption in himselfe, or for some other iust cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*.

§. 42.
the second,

On the other side, a *Gentleman* liueth in his *Countrey*

Countrie in good credit and account; known to be a sufficient man both for estate and understanding; thought every way fit to doe the King & his Countrie service in the Commission of the Peace: yet himselfe, either out of a desire to live at ease and auoyd trouble, or because hee thinketh hee hath as much businesse of his owne as hee can well turne him to, without charging himselfe with the cares of the publique, or possibly out of a priuy Conscience to himselfe of some defect, (as, it may be, an irresolution in judgement, or in courage, or too great a propension to foolish pry,) ^{a See Syrac. 7. 6.} or for some other reason which appeareth to him just, thinketh not that a fit Calling for him, and rather desireth to be spared. But for so much as it is not fit a man should be altogether his owne judge (especially in things that concerne the Publique;) he must herein depend vpon those to whom the power of sparing or imposing in this kind is committed. He may excuse himselfe by his other many occasions, alleage his owne wants and insufficiencies, and what he can else for himselfe; and modestly craue to be spared. But if he cannot by faire and honest suite get off; he must submit himselfe to Authoritie and Order, yeeld somewhat to the judgement of others, thinke that God hath his secret worke in it, and rest vpon the warrant of this Outward Calling.

The Outward Calling then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the Case last proposed,) it may haue the chiefe and the Casting voyce: but where it

hath least, it hath alwayes a *Negative*; in euery *regular choyce* of any Calling or course of life. And it is this *Outward Calling*, which (I say not *principally*, but) *euene alone* must rule euery ordinary Christian in the judging of *other mens* Callings. We cannot see their *hearts*; we know not how God might *move* them; we are not able to judge of their *inward Callings*. If we see them too *neglectfull* of the *duties* of their Calling; if we find their *Gifts* hold very short & vnequall proportion with the *waight* of their Calling; or the like: we haue but little comfortable assurance, to make vs confident that all is right *within*. But yet (vnlesse it be such as are in place of *Authoritie* and *Office*, to *examine* mens sufficiencies, and accordingly to *allow* or *disallow* them,) what hath any of vs to do to judge the *heart*, or the *Conscience*, or the *inward Calling* of our brother? So long as hee hath the warrant of an orderly *outward Calling*, wee must *take* him for such as he goeth for: and *leane* the tryall of his heart to God, and to his owne *heart*. And of this *second* generall point, the *choyce* of a *Calling*, thus farre.

§.44.
The abiding
in our Cal-
lings
a vers. 17. hic.
b vers. 20.

Remaineth now the *third* and last point proposed; The *Vse* of a mans *Calling*. Let him ^a *walke* in it, vers. 17. Let him ^b *abide in it*, vers. 20. Let him *abide therein with God*, here in my Text. At this I aymed most, in my choyce of this Text; and yet of this I must say least. *Preachers* oft times do with their *propofalls*, as *Parents* sometimes do with their *Children*: though they loue the *later* as well, yet the *first* go away with the largest portions. But I
doe

doe not well, to trifle out that little sand I haue left, in *Apologies*: Let vs rather on to the *matter*; and see what *Duties* our Apostle here requireth of vs, vnder these phrases of *Abiding* in our *Callings*, and abiding therein *with God*.

• It may seeme, hee would haue vs *sticke* to a course; and when we are in a *Calling*, not to *for-* §. 45.
sake it, nor *change* it, no not for a better, no not *not a change*, vpon any termes. Perhaps some haue taken it so: but certainly the Apostle neuer meant it so. For taking the word [*Calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach that no *single man* might marry, nor any *seruant* become free: which are apparantly contrary, both vnto common *Reason*, and vnto the very *purpose* of the Chapter. But taking the word as we haue hitherto *pecially* intended it, and spoken of it, for some settled *Station* and *Course* of Life whereby a man is to *maintaine* himselfe, or wherein to doe profitable seruice to *humane society*, or both: is it yet lawfull for a man to *change* it, or is he bound to *abide* in it perpetually without any *possibilitie* or *liberty* to alter his course vpon any termes? I answer: it is *Lawfull*; so it be done with due *caution*. It is Lawfull: *first*, in subordinate *Callings*. For where a man cannot warrantably climbe vnto an *higher*, but by the steps of an inferiour *Calling*; there must needs be supposed a lawfulnessse of relinquishing the inferiour. How should we doe for *Generalls* for the warres, if *Coronells* and *Lieutenants* and *Captaines* and *Common Souldiers*

- might not relinquish their charges: and how for Bishops in the Church, if beneficed men & Colledge-Governours were clench't and riuetted to their Cures, like a naile in a sure place, not to be remo-ued: Nay, wee should haue no Priests in the Church of England, (since a Priest must be a Deacon first,) if a Deacon might not leaue his station, and become a Priest. But S. Paul saith, *they that haue vsed the office of Deacon well, purchase to themselves a good degree:* and so in lower Callings it is, that men should giue prooffe of their worthinesse for higher. It is lawfull *secondly*, yea necessary; when the very Calling it selfe, though in it selfe good & usefull, doth yet by some accident become *unlawfull* or *vnusefull*. As when some Manufecture is prohibited by the State; or when some more exact deuice of later inuention, hath made the old vnprofitable. It is lawfull *thirdly*, when a man by some accident becommeth *unable* for the dueties of his Calling: as by age, *blindnesse*, *maine*, *decay of estate*, and sundry other *impediments* which daily occurre. It is lawfull *fourthly*, where there is a want of sufficient men, or not a sufficient number of them in some Callings, for the necessities of the State and Countrey: in such cases, Authority may interpose, and cull out men from other Callings, such as are *fit*, and may be *sparred*, to serue in those. Not to braunch out too many particulars, it is lawfull *generally*; where either absolute Necessity enforceth it, or lawfull Authority enioyneth it, or a concurrence of weighty circumstances faithfully, and soberly, and discreetly

discreetly laid together, seemeth to require it.

But then it must be done with due *cautions*. As *§. 46.*
first, not out of a *desultory* lightnesse: some men *So it bee done*
 are euer *restlesse*, as if they had *wind-mills* in their *with due cau-*
 heads: euery new crotchet putteth them into a *tions:*
 new course. But these *rolling stones* carry their *a Nullam men-*
 curse with them; they seldome gather *mosse*: and *tem animi ha-*
 who proue many *Conclusions*, it is a wonder, if *beo: ubi sum,*
 their last *Conclusion* proue not *Beggary*. If thou art *ibi non sum; v-*
 well, *keepe thy selfe well*: lest thinking to meet *bi non sum, ibi*
 with better, thou finde worse. Nor *secondly*, out *est animus.*
 of the greedinesse of a *couetous* or *ambitious* lust. *Plaut. in Ci-*
Profit and *Credit*, are things *respectively* amongst *stel.*
 other things, to be considered both in the *choice* *b οτι χαλως*
 and *change*: but not *principally*, and *aboue* all other *βιοis, παρ-*
 things; certainly not *wholly*, and *without*, or *αγως, και διου-*
gainst all other things. *Thirdly*, nor out of sullen- *χαις τα πιντα*
 nesse, or a *discontentednesse* at thy present condi- *apud Stob.*
 tion. Content groweth from the *minde*, not from *term. i.*
 the *condition*: and therefore change of the *Cal-*
ling, the *minde* vnchanged, will either *not* affoord
 content, or *not long*. Thy *new broome*, that now
sweepeth cleane all discontents from thee, will
 soone grow *slubbed*; and leaue as much filth be-
 hinde to annoy thee, as the old one thou *flungest*
 away. Either learne with *S. Paul*, in whatsoever
 state *thou art*, to be therewithall content: or ne- *c Phil. 4. 11.*
 uer hope to finde content in whatsoever state
thou shalt be. Much lesse *fourthly*, out of an *euill eye*
 against thy *neighbour* that liueth by thee. There is
 not a baser sinne than *envy*: nor a fouler marke of
envy, than to forsake thine owne trading, to iustle

5. thy neighbour out of his. Nor *fifthly*, out of degenerate *false-heartednesse*. That man would soone dare to bee *euill*, that dareth not long bee *good*. And he that flincheth from his *Calling*, at the *first* frowne; who can say he will not flinch from his *conscience*, at the *next*? In an vpright course, feare not the *face* of man: neither ^d*leauethy place*, though the *spirit of a Ruler* rise up against thee. Patience will *coniuere* downe againe that *spirit* in time; onely, if thou keep thy selfe within thy *circle*. But
6. *sixthly*, be sure thou change not, if thy *Calling* bee of that nature, that it may not be changed. Some degrees of *Magistracy* seeme to be of that nature: and therefore some haue noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *Wisedome*, or *Deuotion*, that hee resigned his *Crowne*, to betake himselfe to a *Cloister*. But our *Calling* of the *Ministry* is certainly such. There may be a change of the *station*, or *degree*, in the *Ministry* vpon good cause, and with due circumstances: but yet still so, as that the maine *Calling* it selfe remaine vnchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other *Callings*. As therefore things once *dedicated* and hallowed to *religious* seruices, were no more to returne to *common* vses; (for that were to *prophane* them *ipso facto*, and to make them *uncleane*;) so *persons* once set apart for the holy worke of the *Ministry*, (^e*separate mee Paul and Barnabas*;) and inuested into their *Calling* with solemne collation of ^e*the holy Ghost* in a speciall manner; if any more they

e A& 13.1.
whence a po-
eio, ioh. 1.
Rom. 1.1.
Ioh. 20.22.

returne to be of that lump from which they are *separated*, they do as it were puffe the blessed *breath of Christ* backe into his owne face, and renounce their part in the *holy Ghost*. Bethinke thy selfe well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spirituall Plow*: know, when it is once there, it may not bee *pulled backe* againe, no not for a *Dictatorship*. That man can bee no lesse than *disorderly* at the least, that forsaketh his *Orders*. You see I do but point at things as I goe, which would require further enlarging: because I desire to haue done.

This then, that we should *perseuere* in our Callings vntill death, and not *leau*e or *change* them *but impo-* vpon any consideration whatsoever; is not the *teib. 1. Con-* thing our Apostle meaneth by *abiding in* our Callings. The word importeth diuers other *Christian* *dueties*, concerning the *use* of our Callings. I will but touch at them, and conclude. The first is *con-* *tentednes*: that we neither *repine* at the *meannes* of our owne, nor *enuy* at the *eminence* of anothers Calling. *Are thou called being a servant? care not for a* *Verf. 31. hic* *it*, saith this Apostle, but a little before my Text. *all men cannot haue rich, or easie, or honourable* *Callings*: the necessity of the whole, requireth that some should *drudge* in *baser* and meaner offices. *b If all the body were Eye, where were the Hea-* *b. 1. Cor. 12. 17.* *ring?* And if there were none to grinde at the *Mill*, there would soone be none to sit vpon the *Throne*. *Salomons Temple* had not beene reared to this houre, if there had not been *burden-bearers*. *c 3. Kin. 5. 15.*

and labourers, as well as *manibus* workers in stone, and brasfe, and gold. There should be no shame in that, whereof there can be no want: nay ^d much more; those members of the body, which seeme to be more feeble, are necessary. Grudge not then at thine owne lot; for not the meanest Calling, but hath a promise of Gods blessing: neither enuy anothers lot; for not the greatest Calling, but is attended with worldly vexations. Whatsoever thy Calling is, therein abide: be Content with it.

§. 48.
2. Faithful-
nesse;
a vel. 17. bie.
b Rom 12. 7.
c 1 Cor. 4. 2.
d 1 Pet. 4. 10.

The second is Faithfulnesse, and Industry, and Diligence. What is here called *Abiding in it*, is at vers. 17. called *walking in it*; and in Rom. 12. *Waiting on it*, (^b Let him that hath an office, waite on his office.) ^c It is required in stewards that a man be found faithfull: and every man in his Calling, is ^d a Steward. He that professeth a Calling, and doth nothing in it; doth no more abide in it, than hee that leauesh it, or he that neuer had it. *Spartam quam nactus es, orna.* Whatsoever Calling thou hast vndertaken, therein abide: bee painfull in it.

§. 49.
3. Sobrietie.

a 2 Sam 6. 6.
b Ne Sutor ul-
tra crepidam.
v. Plin. 35.
Nat. hist. 10.

The third is sobriety, that wee keepe our selues within the proper bounds and limits of our Callings. For how doth hee abide in his Calling, that is euer and anon flying out of it, or starting beyond it? like an extravagant souldier, that is alwayes breaking ranke. ^a *Vixit* had better haue ventured the falling, than the fingering of the Arke, though it tottered. It is neuer well, when the ^b Cobler looketh aboue the Ankle; nor when Lay-men teach vs what, and how, we should teach them. The

Pope

Pope should haue done well, to haue throwne away his *keyes*, (as they say one of them once did,) before he had taken the *sword* into his hands: and *Midwines* well, to ^c goe teach all nations, before ^c Math. 28. 19. they baptise them in the name of the Father, and of the Sonne, and of the holy Ghost. Let it be the singular absurdity of the Church of Rome, to allow *Vicars* to dispose of *Crownes*, and *woman* of *Sacraments*. As for thee, whatsoeuer thy Calling be, therein abide: keepe within the bounds of it.

But yet abide with God. That clause was not added for nothing: it teacheth thee also some duties. *First*, so to demean thy selfe in thy particular Calling, as that thou doe nothing but what may stand with thy generall Calling. *Magistrate*, or *Minister*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatsoeuer other thou art; remember thou art withall a *Christian*. Pretend not the necessities of thy particular Calling to any breach of the least of those *Lawes* of God, which must rule thy generall Calling. God is the author of both Callings: of thy Generall Calling, and of thy Particular Calling too. Do not thinke he hath called thee to *seruice*, in the one, and to *liberty* in the other; to *Iustice* in the one, and to *Consenage* in the other; to *Simplicity* in the one, and to *Dissemblati- on* in the other; to *Holinesse* in the one, and to *Prophanes- se* in the other; in a word, to an entire and vniuersall *Obedience* in the one, and to any kind or degree of *Disobedience* in the other.

It teacheth thee *secondly*, not to ingulfe thy selfe so wholly into the businesses of thy particular Calling, of Religion;

§. 50.

The abiding therein with

God, requi- reth 1. a Con-

science of the duties of the

Generall Cal- ling;

2. iam illa obijci solita vox, Non habeo aliud quo

uiuam-Tertull. de Idolol. cap. 5

v. ibid. cap. 12. pulchrè.

§. 51.

2. a Care of the exercises

Calling, of Religion;

Calling, as to *abridge* thy selfe of conuenient opportunities for the *exercise* of those religious *duties*, which thou art bound to performe by vertue of thy *generall* Calling; as *Prayer*, *Confession*, *Thankesgiuing*, *Meditation*, &c. God *alloweth* thee to *serue* thy selfe; but he *Commandeth* thee, to *serue* him too. Bee not thou so all for *thy selfe*, as to forget him: but as thou art ready to embrace that *liberty*, which he hath giuen thee, to *serue* thy selfe; so make a conscience to performe those *duties* which hee hath required of thee for his *seruice*. *Worke*, and spare not: but yet *pray* too, or else worke not. *Prayer* is the meanes, to procure a *blesing* vpon thy *labours*, from his hands; who neuer faileth to *serue* them, that neuer faile to *serue* him. Did euer any man *serue* God for naught? A man cannot haue so comfortable assurance, that he shall prosper in the affayres he taketh in hand, by any other meanes, as by making God the *Alpha* and *Omega* of his endeauiours; by *beginning* them in his *name*, and *directing* them to his *glory*. Neither is this a point of *Duty* only, in regard of Gods *command*; or a point of *Wise- come* onely, to make our *labours* successfull: but it is a point of *Iustice* too, as due by way of *Resti- tution*. We make bold with his *day*, and dispence with some of that *time* which hee hath sanctified vnto his *seruice*, for our owne *necessities*. It is equall, we should *allow* him at least as much of *ours*, as we *borrow* of *his*; though it be for our *necessi- ties*, or lawfull *comforts*. But if wee *rob* him of some of his *time*, (as too often we doe,) employ-
ing

ing it in our owne businesse, without the warrant of a *just necessitie*: we are to know that it is *theft*, yea theft in the highest degree, *sacriledge*; and that therefore wee are bound, at least as farre as *petty theeves* were in the *Law*, to a *fourfold* restitution. *Abide* in thy Calling, by doing thine owne part, and labouring faithfully; but yet so, as Gods part be not forgotten, in serving him daily.

b Exod. 22. 7.
2 Sam. 12. 6.

It teacheth thee *thirdly*, to watch over the *speciall* sinnes of thy particular Calling. *Sinnes* I meane, not that cleave *necessarily* to the Calling; for then the very Calling it selfe should be *unlawfull*: but *sinnes*, vnto the temptations wherof the condition of thy Calling layeth thee open, more than it doth vnto other sinnes, or more than some other Callings would doe vnto the same sinnes; and wherewith, whilst thou art stirring about the businesse of thy Calling, thou mayest be soonest overtaken, if thou dost not heede fully watch over thy selfe and them. The *Magistrates* sinnes, Partialitie and Injustice; the *Ministers* sinnes, Sloath and Flattery; the *Lawyers* sinnes, Maintenance and Collusion; the *Merchants* sinnes, Lying and Deceitfulness; the *Courtiers* sinnes, Ambition and Dissimulation; the *Great Mans* sinnes, Pride and Oppression; the *Gentlemans* sinnes, Ryot and Prodigality; the *Officers* sinnes, Bribery and Extortion; the *Country-mans* sinnes, Enuy and Discontentednesse; the *Servants* sinnes, Tale-bearing and Purloining. In euery State and condition of life, there is a kind of *oppertunity* to some *speciall sinne*: wher-

§. 52.

3 Watchfulnessse against the speciall sinnes of the Calling.

in:

in if our watchfulnesse be not the greater, mainly
to oppose it, and keepe it out; we cannot *abide there-
in with God.*

§. 53.
The conclu-
sion.

All that I have done all this while, in my passage
ouer this Scripture, is but this. I haue proued the
Necessitie of hauing a *Calling*; layed downe *directi-
ons* for the *Choyce* and *tryall* of our *Callings*; and
shewed what is required of vs in the *use* of our
Callings for the abiding therein with God. And
hauing thus dispatched my Message, it is now
time I should spare both your *eares*, and my owne
sides. God grant that euery one of vs may *remem-
ber* so much of what hath beene taught, as is need-
full for each of vs; and faithfully *apply* it vnto our
owne soules and consciences; and make a pro-
fitable and seasonable *use* of it in the whole
course of our liues: euen for Iesus Christs sake,
his blessed sonne, and our alone
Saviour. To whom &c.

FINIS.

Sanderson, R.